



**: Here fo**  
loweth dyuers holy in-  
strucyons and teachynges  
very necessarpe for the helth  
of mannes soule, newly  
made and set forth  
by a late brother  
of Spon Ry-  
chard whit  
forde.

ECUM PRIVILEGIO AD  
IMPRIMENDVM  
SOLVM.

# The contentes of this Booke.

**F**yrste a deuoute worke of pacience.  
A worke of dyuers impedimentes and lettes  
of perfectyon.

An instruction to auoyde all suchewe byces and  
folowe good maners  
Of Detraction.

**A** p̄face.



**GOOD** deuoute reders: I  
made myne excuse as folowh &  
shewed you the verye cause of  
the settinge forth of my name.  
But nowe I am cōpelled not  
onely to set forth my name, but  
also to ioyne therunto thys cata  
loge and wyttynge of the contentes (by nouber)  
of thys volume. And that I do: charitably to gyue  
you warnyng to serche well/and suerly that none  
suche other workes, be put amonge them: that  
myght deceyue you. For (of a certente) I fownde  
nowe but very late: a worke: ioynd and bounde  
with my poze labours & vnder the cōtentēs of the  
same volume/and one of my workes that was na  
med in the same contentes: lefte out, in sted wher  
of: was put thys other worke y was not myne. For  
the tytyle of myne, was, thus. A dayly exercyse, &  
experience of death. In the other worke hathe no  
name of any auctour and all such workes in thys  
tyme be euer to be suspected. For so the heretykes  
do vse to sende forth the theyr poyson, amonge the  
people



## THE PREFACE.

people: couered with suger. For they seme to be good, and deuout woꝝkes: & be in very dede very stricke hereses, as of late I sawe a boke, & woꝝke of the archeheretyke Luter, traſſlate into Englyſh woꝝde for woꝝde, and I ſayde þ̄ boke was againſt the kynges honour, bycauſe he had (by hys noble woꝝke) condemned hym for an heretyke. Be you ware therfoꝝe of all ſuche fatherles bokes, that nother haue the name of the auctour, noꝝ of the tranſlatour. Knowe what you rede, and what you ſuffre your chyldꝝen to lerne. Specially (after my poꝝe aduiſe) medle not w̄ the woꝝkes of nameles & vnknowne auctours I haue ſhewed you why.

## The pꝛeface vnto the deuout reders.



Byſeche you all good deuout reders: take euer myne excuſe (in ſetting forth of myne name) for a verye trothe, not otherwyle to be done: then that none other perſon ſhuld be ſuppoſed in blame, for my defaultes: yf the woꝝke went forth w̄out any named auctour I wrote th̄ woꝝke: many yeres ago (as I ſayd of þ̄ woꝝke of deeth) & by lyke occaſion: haue nowe ſende h̄t forth in prynte I byſeche our lord: you may take pꝛofete, and edifi- cation therby (for that is my mynde and deſyre) And troth h̄t is: that in the redynge, and recount of any vertu, pꝛfet may be take. And (for a ſuette) th̄ys vertu of pacyente is a noble vertu & muche

## THE PREFACE.

*Epistola  
de  
Pacien-  
tia.*

necessarie for every faythfull Christiane, as shall playnly appere vnto you, if hyt maye please you, to rede hyt ouer, notwithstanding hyt is better to haue hyt: then to rede hyt. Better to practyse hyt: then to knowe hyt. Better to worke hyt, then to wyshe hyt. And yet by redyng: hyt may the better be knowne. And wel knowne: the better be put in vse, exercyse and practyse. And well vsed, and exercised: the more may hyt profet. Rede hyt therefore I praye you and take with charite, and good wyll: that therof is offred, and thus euer fare you wel in our lord god and most swete sauour Iesus Chyrste, and of youre charite, praye for the olde wyche youre assured bedeman late of Syon Rycharde Whytforde.

### Here foloweth the chapters of the fyrst boke called the boke of pacience.

**T**he definicion of paciēce in generall. fol. i.  
Of naturall paciēce. fol. i.  
Of artificiall paciēce and of the desynnyon, or  
determinacyon therof. folio. iiii.  
Of the very true determinacyon, discription and  
declaracyon of meritorious paciēce. fo. v.  
Of the ymage and byhauour of paciēce. fo. v.  
Of the comodites, or frutes of paciēce, in gene-  
rall. folio. vii.  
Howe paciēce is profitable and necessarie vnto  
the true gettynge, and vnto the lawfull keepyng  
and

## THE TABLE.

and increasynge of worldly goodes. fol. v.ii.

That pacience is necessarie for the due, and lawfull keppynge of suche goodes as be truely, & lawfully gotten. folio. viii.

That pacience is comodious & profytable vnto the good state of the body of man. fol. x.

Howe pacience is comodious and necessarie, vnto good fame and good name to be obtayned holden and kept. fol. xi.

Of the fourth comodite frute, and profete of pacience. folio. xiii.

That pacience is profitable, and necessary, vnto the quietude and reste of mans mynde. fo. xiiii.

Of the circumstances of pacience. folio. xvii.

Howe paciēce is adquired gotten & lerned. fo. xxi.

Of the example of worldly persons. fo. xxv.

Of the example of gostly persons. fo. xxviii.

Of the paciēce of our lozde and sauour Iesu. folio. xxxv.

That our owne meserpe and multitude of our synnes shulde moue vs vnto paciēce. fol. xl.

A bryfe recapitulacion and short recounte of þe sayde comodites of paciēce, by the respecte and consideration of impacience and of the merites and rewardes of pacience. folio. xlii.

Of the merite, & of þe rewarde of paciēce. fo. xlv.

The chapters of the boke of worke of dyuers, impedimentes and lettes of perfectyon.



## THE TABLE.

**O**f the fyrste impediment. folio. xlii.  
**O**f the secūde impediment oꝝ let of spiritual  
 pꝛofete, and increase. folio. li.

**O**f the thyrde impediment, oꝝ let of spiritual pꝛo-  
 fete, and good speede. folio. llii.

**O**f the fourth impediment and let of spiritual  
 pꝛofete, and speede. folio. lb.

**O**f the fyfte impediment oꝝ let of spiritual pꝛfete,  
 and increase of perfection. folio. lvi.

**O**f the syxte impediment & let of spiritual pꝛfete &  
 good speede in the lyfe of perfection. fo. lviit.

**O**f the seuynth impediment & let of spirituall  
 pꝛofete & foꝝwarde speede of perfection. fo. lviii.

**A** lytle lessen of foure vertues, good and pꝛofe-  
 table to be had of euery pꝛson: but not to be called  
 vnto remēbrans but rather to be foꝝgotten. fo. lx.

**O**f the secūde poynnt ꝑ shulde rather be foꝝgotten:  
 then remēbred. folio. lxii.

**O**f the thyrde poynnt to be put clene away & neuer  
 to be called ne kept in remēbrans. folio. lxiii.

**O**f the foꝝth thyng to be foꝝgotten, and to be  
 put frō our cogitacyon & remēbrans. fo. lxiiii.

**T**he chapters of an instruction to auoide  
 and eschewe byces and folowe  
 good maners.

**O**f yuell thoughtes. folio. lxxi.  
**O**f chastite. folio. lxxii.

**O**f pꝛayer. folio. eodem

**O**f superfluous sedynge. folio. eodem.

**O**f

## THE TABLE.

Of aspecte or cast of the syght.	folio.eodem.
Of the cūpanye and p̄sence of the contrarie sexes.	folio.lxxviii.
Of labour occupacyon, and of the contrarie, that is, ydelnes.	folio.eodem.
Of redyng.	folio.lxxix.
Of humilitie or mekenes.	folio.eodem.
Of the constancie of mynde.	folio.lxx.
Of patience in aduersite.	folio.eodem.
Of the imitacion & folowynge of good mē.	fo.lxxi.
Of peace and charite.	folio.eodem.
Of pitie and compassion.	folio.eodem.
Of h̄ cōtēpt & dispysing of worldly p̄aise.	fo.lxxii.
Of honest conuersacyon.	folio.eodem.
Of h̄ cūpanye or felyshyp of good p̄sōs.	fo.lxxiii.
Of the custodye or keepynge of the cares or hearynge.	folio.eodem.
Of the custody & keepynge of h̄ mouth.	fo.lxxiiii.
Of detraction or backbytynge.	folio.lxxv.
Of a lye or lyenge.	folio.lxxvi.
Of swerynge.	folio.eodem.
Of p̄myse, & bowe to be rendred & kept.	fo.lxxvii.
That al thynges be open and knowne vnto god.	folio.eodem.
Of good conscience.	folio.lxxviii.
That all thynges shulde be attributed and ap- plyed vnto god.	folio.eodem.
That the vertues of man shulde be hydde and kept clos.	folio.eodem.
Of confessyon.	folio.lxxix.

Of



## THE TABLE.

<p><b>C</b> Of pꝛemeditacyon.</p> <p>Of sapience and wysdome.</p> <p>Of doctrine oꝝ lernynge.</p> <p><b>C</b> To take oft, kepe, that is taken. And to teache that lerned was. These. iiii. do the scolet make hys mayster foꝝ to ouer pas.</p> <p><b>C</b> Of curyosyte.</p> <p>Of obedyence.</p> <p>Of pꝛelacpe.</p> <p><b>C</b> Of contempte, and despyssynge of the worlde.</p> <p>Of almes dede.</p> <p><b>C</b> Of Detraction. Chrysostomus homilia tercia.</p>	<p>folio. lxxix.</p> <p>folio. eodem.</p> <p>folio. lxxx.</p> <p>folio. eodem.</p> <p>folio. lxxxi.</p> <p>folio. eodem.</p> <p>folio. lxxxii.</p> <p>lxxxiii.</p> <p>folio. eodem.</p> <p>lxxxvi.</p>
---	--

## FINIS TABVLE.





**T**he definition of pacience in  
generall. Capit. primo.



The definition, or determinacion, of e-  
uery thyng that is intreated, & spoken  
of: is fyrste necessarye to be knowen &  
is to saye: that you may knowe what  
is ment by this terme or worde paciēce,  
and what thyng it is, and that fyrst in generall.  
Pacience is a voluntarie, and wylfull tolerancce /  
and sufferance of all suche paynes hurttes aduersi-  
tes / & yules: as be put, or as do fortune, & happe-  
vnto any parson. And this paciēce I cal general:  
bycause it doeth extende, and stretch vnto the body  
as wel as vnto the soule / or mynde. As by exam-  
ple when a parson maye and wyl suffre hongre,  
thurst, colde, labours & such other paynes and in-  
comodities of the body, then is that parson called  
patient of that thyng that he so doeth suffre. But  
this pacience of it selfe: is no thyng meritorious  
although the cōplexiones, and disposicions of the  
body: may helpe muche or hyndre pacience & ther-  
fore the sayde incomodities / wylfully borne / & suf-  
fred for a good cause: may be meritorious, but nat-  
(as I sayde) of them selfe but of the grace of our  
lorde. And therefore a grete lerned man doth make  
a fozther definition of pacience saynge. Pacience  
is a voluntarie, and wylful perpeccion and suffe-  
rance of those thinges that be greuous and harde  
to be borne and suffred for any of these causes & is  
to saye: for honesty. for ease, or pleasure or for

The de-  
finici-  
on of  
pacien-  
ce, scdm  
Lactan.  
Firmia-  
num.  
& rem-  
ple.

The de-  
finitio-  
nare-  
fert Salu-  
stius.

another  
defini-  
on.  
Cicero.  
primo.  
rethori-  
cus.

## OF PACIENCE.

auayle, profet oꝝ auantage. And yet th<sup>y</sup> paciēce, is comūne vnto man, and vnto brute bestes. For the bestes, althoght not for any honesty, yet for theyꝝ ease pleasure, and p<sup>r</sup>et done sumtyme suffre inco- modities. And sumtymes for feare oꝝ drede, But y<sup>e</sup> is not p<sup>r</sup>op<sup>r</sup>ely pacience bycause it is not wylful. And therfore that you may knowe whiche is the very pacience that I wolde here speke of: we shall dyuyde this pacience into pacience natural, and pacience artificiall that is to saye suche a pacience as is gotyn & had by craft, conyng, oꝝ labour, and diligēce, and of grace.

### Of naturall pacience. Cap. ii.

**N**aturall pacience: is a sufferance y<sup>e</sup> is in man, Noꝝ best: by the dispositions of the natural cō- plexions of the body. For in euery man, and beste, be. iiii. cōplexions that haue theyꝝ names of. iiii. p<sup>r</sup>incipall humoꝝ that be in the body y<sup>e</sup> is to saye Colere, Bloude, flegme, oꝝ flewme, and melācoly so that of this humour colere, is named, the coler- yke, cōplexion, and of the bloude the cōplexion sangwyne. And of flewme: the flewmatyke. And of the humour melancoly: the cōplexion melanco- lyke. And these. iiii. humours, and cōplexions in the body: haue the same qualites and disposici- ons in similitude: that be in the. iiii. elementes, the fyre, the ayre, y<sup>e</sup> water, and the perth. For as the fyre is drye, and hote: so is colere, and the coleryke cōplexion. And as the ayre is hote, and moyste: so is the bloude, & the sangwyne cōplexion, And as

the



THE SECONDE CHAP. Fo. 2.

the water is moyste, and colde: so is the flegme, or  
flewme and y<sup>e</sup> cōplexion flewmatyke. And as the  
yerth is colde, & drye, so is melancoly, and the cō-  
plexion melancolyke. And therfore accordyng vn-  
to y<sup>e</sup> humour that hath in the body most domina-  
cyon, and reule: that body is called of y<sup>e</sup> cōplexion  
As where colere moſte reygneſh: y<sup>e</sup> body is called  
coleryke of cōplexion. And ſo in lyke maner of the  
tother. And bycauſe that theſe cōplexions haue a  
reſpecte vnto the bodys aboue and thereafter do  
naturally moue man or beſte accordyng vnto  
theyr diſpoſiciōs: they may muche helpe, or hyndre  
pacience, notwithstanding man may: by wyſdom  
grace, and good wyll rule, and gouerne all bodyly  
and naturall diſpoſicions. And alſo educacion,  
byngyng bp and doctrine, & teachyng: do bylde  
frame, and make maners in man or beſt, cōtrarye  
vnto naturall diſpoſicions. for cuſtū, and vſe:  
may alterate nature, yet I ſay that (of them ſelfe)  
bothe man, and beſte do muche, and cōmunly, fo-  
lowe naturall motions, & diſpoſeciōs. And ther-  
fore ſum men, and ſum beſtes be naturally more  
diſpoſed vnto paciēce, or impaciēce then ſū other  
be. for ſume parſones lyke vnto the ore: be al diſ-  
poſed to paciēce, and yf by chaūce they be moued  
vnto the contrary: yet be they ſone, and ſhortly ap-  
peaſed ſume pſones, be naturally diſpoſed to loue  
pacience, & to lyue reſtfully: but yet wyl they ſone  
be moued for a lyght occaſion. And yet forthwith  
whan they perceiue them ſelfe: they wyl ſone be ap-  
peaſed



## OF PACIENCE.

Inregu  
la. Ca. 6.

Satis  
est potu  
ille bin  
cere.

As the  
lion & f  
agle.

pealed & yf in that passion: they sayde o: byd any  
thyng amysse, they wyl mekely make amendes.  
And these maner of pson: doeth saynt Augustyne  
preferre byfoze the that wyl not so sone be wrogh  
and yet when they be moued wyl not so lyghtly be  
appealed no: make amendes. For suche a kynde  
of pson ther is in.ii. maners ou of those persons  
that yf they be wroth wyl neuer be appealed tyll  
they be reuenged, o: at the lvest tyll they so ferre  
haue the vctory and maystry: p they might be re-  
uenged. For vnto sume pson to haue the power  
to reuenge: is sufficient and ynough. But sume  
other wyl not so be content, ne euer be appealed  
vnto the tyme the haue done as muche vengauce  
as is possible for them to do, and yet ouer p, haue  
they wyl to do moze vengauce yf hys lye o: were  
in they: power. And yet these persons be in.ii. ma-  
ners. For some of them wyl not lyghtly be moued  
vnto wroth, but kepe long they: pacience, & sustre,  
greate wronges o: peynes but when they be ons  
fulbered: they be (as is sayde) merccles all venge  
able. Thero ther kynde is of them: that wyl sone  
be moued of a lyght occasion for a trespse, & sūtyme  
wyl seke occasion, and make quarelles. And yet  
then when they be angry: wyl they neuer as is  
sayd be appealed without extreme, & mozte cruell  
vengauce. And these pson be of the worst kynde  
of impaciete. For these in maner, haue no paciete  
at all. Ther is yet an other kynde of pacience na-  
turall called A vulppne pacience. That is to saye  
suche

Suche pacience as the fox hath some tymes, or the  
catte that wyll lye, or syt full styll, and paciently  
byde vnto the tyme they praye be within danger  
& then sodenly shewe what they be. This pacience  
had the Jewes vnto our sauour, & so haue many  
wyked parsons. But of all maner of paciencies na-  
turall: pacience that is most excellent that is in þe  
lambe, and in the innocent parsons that neuer do  
shewe any sygne, or token of wyath, displeasure or  
reuengance. Yet is there an other pacience, which  
is alwaye kept inwardly, and in effect, & yet out-  
wardly semeth muche contrarie as it was in our  
saupour: When he dyd byet and dyue out with a  
whyppe, or slayle the byers, and sellers in the tēple  
and when he caste downe the tables of them that  
made exchaūges and solde dowues there, wherein  
he semed outwardly very impacient, and angrye,  
and so he was in dede as the prophete Dauid bade  
and comaūded saynge. Irascimini et nolite peccare  
Be you wyath (sayeth he) or angry, and yet haue  
no wyll to synne. This maner of pacience, may be  
naturally in man, or best, as in the mothers, or pa-  
rētes that do: with sempng angre, or hasty wyath:  
dyue or put a waye they chyliden frō fyre, or wa-  
ter, or other payrlouse places, and so wyl the best  
and byddes do vnto theyres, and yet do they na-  
turally loue them. And so haue they pacience in-  
warde in effecte, although hyt seme outwardly o-  
therwyse. All these maner of paciencies haue we  
shewed vnto you by cause, you maye knowe, that  
A.iii. the

Math. 23. 17.

Math. 21. b. Marc. 11. c. Lu. 19. g. Jo. 2. c. Dial. 4.



## OF PACIENCE.

**Aristot.**

**Math.**  
**11. b.**

**2. Timo**  
**2. a.**

**Apoec.**  
**2. c.**

**3. c.**

the disposicions of nature, whiche communely be  
moued of the cōplexions: may helpe much, or hynder  
pacience, but yet they can not of the self: make  
the pacience meritorious. For as the philosopher  
sayeth. For those thynges that be in vs of nature:  
we be not worthy any prayse, or yet dyspryse/  
rewarde or payne, I saye determinately of them  
selfe, Notwithstandynge, a man is bounde by the  
cōmaundement of God: to restrayne all naturall  
disposicions, and inclynacions vnto vice, and to  
force them forth by violence, vnto vertue. For the  
greate meryte standeth in the great violence. For  
the scripture sayth. Regnum celorum vim patitur.  
&c. The kyngdome of heuen doeth suffre violence,  
and the violent parsons: do rauyn, and wyne it.  
And saynt Paule vnto his disciple Timothe. No  
parson shall wyne the crowne: but he doeth feght  
accoordinge vnto the lawe of batell. And in the A-  
pocalyps. Who so euer hath here he victoꝛe, shall  
neuer be hurte in the secunde death, that is damp-  
nacion. And agayne, I wyl make him, that geteth  
or wynneth he victoꝛe a pyler, or post in he churche  
of Chryste. Thus you may perceyue that those par-  
sons that haue moste pacience by naturall dispo-  
sicion: haue lvest meryte therby. And cōtrarye those  
that haue lvest pacience but be all disposed of na-  
ture vnto passions, may restraynyng those natu-  
rall passions by grace, and good wyl: haue moste  
hygh merite. For the moze greuous the batell be:  
the moze noble is the victoꝛe, and the merite, and  
rewarde



THE THYRDE CHAP. Fo. 4.

rewarde moze large. And therfoze we leue this natural pacience sumwhat to intreate of the pacieñce artificial that is moze merytorious.

**O**f artificiall pacience and of the definition, or determination thereof.

Capitulo tercio.

20: 22

**A**rtificiall pacience: we cal that pacience that (all natural disposicion benquyshed by violence) and ouercomen, is obteyned, and gotten by doctryne, labour, and vse, with grace, & goodwyl. And this pacience may be thus defined or determined. Pacience, is a volūtatie or wysful, & continual sufferaunce, of those thynges þe be greuous noyouse, or paynfull taken, and suffred: not onely (as the pagane sayde) for honestie / or profet / and auayle but also for vertue, and for the increas of merite. I say here that pacience, is a suffraunce, but every suffraunce, is not pacience. For pacience is a vertue, & many parsons do suffre greate paynes without any vertue, but rather they: suffraunce is much vicious. Therfoze that suffraunce that maketh pacience: muste be voluntarie, so that the parsons do suffre: with they: owne goodwyl and consene of mynde. For yf they be cōstrayned, & cōpelled for any cause contrarie vnto the wyl, it is a suffraunce but not pacience. Except we call hys as the frenchman doth. Pacience per force. The sayde suffraunce therfoze must be voluntarie, hys must also be continual. For els it is not meritorious

another  
defini-  
on of pa-  
cience.

A. iij.

ne worthy

## OF PACIENCE.

Math.  
20. c. and  
21. b.

ne worthy rewarde. for many psons do interpryse  
and begyu many thinges with great paynes, and  
greuouse sufferance for the tyme. But they sone  
gyue ouer, they say they ca suffre no lenger. That  
sufferance therfore is not pacience nor yet merito-  
riouse. for the scripture sayeth Qui perseuerauerit  
vsq; in finem: hic saluus erit. Who so euer both per-  
seuer and continue vnto the ende: that pson shall  
haue the merite, and rewarde of saluacion. The  
sufferance also muste be, of those thynges that be  
greuous. for euery man may lyghtly suffre, and  
bere that thyng þe is not peyneful ne dothe greue  
although some persons (they saye) can not bere  
welth, but that is not bycause it is greuouse, but  
for default of wysdome & discrecion. But where  
is no greue: is no sufferance, and therfore no pa-  
cience, but when the greue or payne is bozne, and  
suffered for a good cause, w good wyl (as is sayd)  
and continually: then is þe sufferance called paciẽce  
notwithstandyng: those causes that the Wagan  
setforth, that is to saye honesty or pofet: be not  
sufficient to tendre and declare our pacience. for  
many proude, and lyght mynded persons, do suf-  
fre muche for honeste. The comune prouerbe is, þe  
hit is good to byete, or stryke the proude persons  
for they wyl suffre well for they honeste without  
cöplaynt, & kepe al counsel, but þe sufferance is nat  
paciẽce, although to suffre for some honeste: may  
be a good degre of pacience. And to suffre for pofet  
alon: is not alwaye pacience. for so (as we sayd by-  
foye)



foze) the fox or other bestes: myght haue þe paciēce. But bycause the paciēce, that we haue purposed here to intreate: is a noble vertue, & meritorious, apperteynyng onely vnto man: we shal set forth, as we haue gedred of dyuers catholyke, & lerned doctours a moze exacte, and playne definition of paciēce.

**O**f the verey true definition, determination, description and declaracion of meritorious paciēce. Capit. iiii.

**P**aciēce meritorio<sup>s</sup>: is a myght. power, strength and vertue of the soule, wherby we may (with grace, and good wyl) repressse, restreynne, rebate, and withdraue, all inordinate passions & mouynges wherunto we be stered, prouoked and moued, by any of our enmies, the dyule, the worlde, or the flesh. And wherby we do gladly with euen mynde and good wyl: suffre continually, and bere. for þe loue of God, and saluacion of our soules: all aduersites troubles, paynes, and yules that be done vnto vs, or þe (by any meanes) chaunce fal, happe, or fortune vnto vs haupng therewith a reuerede, dyede lest we, by any cōtrarye impatient & wyked wyl, shulde forgo & lose any betta or good thing: wherby we myght attepne, and come vnto better thynges. This is our definition, or description of paciēce. And this paciēce doeth saynt Augustyne call the greate gyfte, and rewarde of God.

Definite  
cion.  
aucto<sup>r</sup>]

Aug. de  
pacifia  
Capit. 2.



# OF PACIENCE.

Of the ymage and byhauour  
of pacience. Capi. v.

Exp:sa-  
nus de  
pacien-  
cia.  
And said  
Exp:pa-  
nesayth  
of same.



Nowe here I was in mynde to haue  
set forth an ymage of thys good lady  
and excellent pynces dame pacience,  
that not onely you myght knowe, by  
the definition, what she is in substance:  
but also byonde þ knowledge of vnderstandynge  
you shulde perceyue by ourwarde sens, and se the  
beaute maner, and byhauour of her pson. But I  
lacke a paynter, and I can not paynte my selfe. A  
grete lerned man called Prudencius, in a booke that  
he made of the collictes, batayles, feldes, or feghts  
of vices & vertues: doth set forth in goodly verses  
the ymage and byhauour of thys lady dame pa-  
cience. Shewynge howe that when the lothsome,  
and bogglye, wythyn wyche, and pale faced scolde  
called dame Ire, or wyath: came forth agaynst her  
in batayle with a cruell cupeny and w weppnes  
and artillerie of dedly myschef: she dame pacience  
I saye stode bpryght in the fronte of the batayle  
with a countenance of grauite and sadnes & with-  
out moutnge or sterynge, cast vp hyr syght with a  
sobyre synplynge countenance, without feere or drede  
boldly dyd beholde al the fassion of the fylde. And  
when that gressy goste dame Ire, sawe her of fer-  
re of, she began to swell and fume at the mouth, &  
with a ferye inflamed face gronynge & gnastynge  
rolled her eyes, castynge her syght and her hed a  
wyse,

wipe, disdaynyng that patience durst, wout harnes or wepyn, no thyng appateled, vnto warre: mete with her, in the felde. And fyrst she mocked her, and then rayled vpon her, and when she sawe that no thyng she was moued withall, but euer stode styl stable in one countenance, & behauour: she then (w a fell furious stomake) made a shoute and crye vpon her / and so let flye a darre streight towarde her herte, but dame patience had priuey harnes of pꝛecyous stones: that made all her shotte to starte backe/all boyde without noyans, and so she stode styl all quiete & restfull, no thyng moued/but all stronge and myghty, redy to byde al the forther and furious assaytes of that barbarous best, which therewith chased, as a wode and madde Brayneles body: wysped out her swerde / & ranne forth in a rage and swapped that lounge lady, vpo the mydle of the hed supposyng verely: to haue clouyn her skull and to haue dashed out her Braynes, but the stroke lyght vpon her pꝛyncy skull, and range withall. So harde that the edge of the swerde, partly bended and partly brake therewith, and yet the hed was whole, and she no thing moued with the Braynes Brayde of þ barbarous mostre, but snyled therat whiche monstre (Ite I meane, or wrath) when she sawe / & persepued that all her shotte was losse, and all her wepyng wasted, and all her ordinaunce spent / & she no thyng spedde: she came vnto the remedye / that best becūmed her malyce, and myschefe, that was to wepe



## OF PACIENCE.

all her wodeness vpon her owne selfe. And so she  
caght vpon quickly a pece of a brokyn spere, and  
thrust the spynde, fast into the yerth & rane fyerly  
vpon the poynt which perced thzogh the mydle of  
her hert, and so she, grénynge and gnastyng, gaue  
vp her sozr goste, whom / the sobze / & mylde may-  
stres dame pacience, byheldyng sadly, sayde vnto  
the people present: here you may se fryndes howe,  
lyghtly, and easely (by our naturall & accustomed  
vertue, we haue without bloudshed / or blemyshe,  
without hurte, or harme, and without all peryll  
or foperdy, bequylshed, & ouercomen thys gryme  
and gryfly gost, Ire / or wrath. For this is the ma-  
ner of our batayle, and our meane to venquish,  
ouercome, and to tryumphe, that is to saie: by suf-  
ferance only, to quench sle, & destroy all the furi-  
ous rages, malice / and myschef, of the wrathfull  
and yule persones. For the hasty man (sayeth the  
prouerbe) wateth neuer wo. The hasty passionate  
angry persons: be most enimies vnto them selfe.  
Theyr owne furie doeth fete them to deth, when  
this louely lady had spoken thys lesson: she went  
forth with greate gloze, & her true faythfull ser-  
uands folowed her full ioyfully, that by her mea-  
nes / & helpe: had myghtyly also ouercumen theyr  
enimies and fose. That is to say, holy Job, all the  
holy appostles, martirs & saynts. For this myghty  
lady doeth euer ioyne, and accūpeny her selfe wth  
al maner of vertue. And no vertue can be perfect:  
without paciece. Thus nowe you may se, and be-  
holde

holde the very ymage of paycience a fter the sayde greate clerke, but that he doeth set it forth, moze expreffly, with muche goodly eloquence. Nowe than let vs go forth with our institute, & purpose, which shal be to shewe vnto you certeyne comodites or profitable frutes of paciēce, euerych to excede other in perfection. 20:15:22:21

**O**f the comodites, frutes of patience, In generall the. vi. Chapter 20:22

**E**very thyng is called comodious, frutfull, or profitable vnto man: accordyng vnto the necessites and nedes of those thynges that do apperteyne vnto the welth of man, as by example, man cā not lyue: without meate, and drynke, & clothes, wherfoze: the goodes of the worlde be comodious frutful, and profitable vnto man, yf they be well vsed. And yet be those worldly goodes in the lowest degre of those thynges that do apperteyne vnto man. for they do onely serue properly vnto the body. And therfoze is þ state of þ body: aboue the worldly goodes. And yet that state of the body (as we sayde) is pserued by the sayde good, which worldly goodes, I sayde be comodious properly, vnto þ body alon, although they may (by accidēce in case) be profitable vnto the soule. And vnto bodily honoꝝ, or dignite fame & good name, for the which paynimes or paganes dyd preferre, & in pri ce, set byfoze, & a boue the body, bycause hys doeth remaine, byde, and last lenger then doth the body



Ag. de  
Civitate  
dei.  
lib. 2. 4.

21113  
21114

## OF PATIENCE.

Wherfore many of the called wyse: haue wylfully  
lost theyr lyfe rather then they wolde lose theyr ho  
nour, name or fame/as saynt Augu, doeth shewe,  
in his booke de Civitate dei: Yet aboue all worldly  
honours: the soule of man doth excede. These. iij.  
that we haue named, apperteynynge vnto man do  
stande and kepe an order, of dignite, and degre a  
monge them selfe as you may perceyue. For the  
goodes of the worlde do stāde in the lowest degre.  
The body next whiche is preferred & moze set by.  
The fame, and name aboue both them. And the  
soule aboue all thynges. vnder God: our mynde  
is now to shewe vnto you: howe patience, is com  
modious, fruitfull, profitable and necessary: vnto  
all these. iij. And first.

**C**howe patience is profitable and necessary  
vnto to the true getyng, and vnto the  
lawful keepynge and increascynge  
of worldly goodes. The

### viij. Chapter.

**B**ecause that worldly goodes be not alwaye  
well gotyn: ne alwaye well retepned, & kept /  
ne yet wel increased, or multiplied: we therfore put  
in these termes truly and lawfully. For althogh  
patience largely taken (as we shewed before) may  
be pfitable to gete holde and to increase goodes  
falsly and unlawfully, yet our patience: that we  
intreate: doeth neuer so. For when the seruantes  
of our patience do put them selfe to labour, study /

and

and to gyue diligence, to gete woꝛldly goodes, for  
 the necessaꝛie luyng of them that they haue in  
 charge: they do take pacience with al that god sen  
 des, and (as saynt James sayeth) they do, with all  
 pacience, abyde the tyme, and wedder that god pro  
 uideth and euer do thanke hys goodnes, where  
 the vnpacient persons do murmur, and grudge  
 agaynst god, and cōplayne vpon the wedder, and  
 yf any thyng fortune cōtrary vnto theyꝝ mynde  
 in theyꝝ labours they moze hyndre them selfe, and  
 destroy theyꝝ goodes by theyꝝ lacke of pacience.  
 As we rede in *Vitas patrum* of a person that wolde  
 nedely go into wyldeynes to be alone (by cause he  
 coulde not be patient amonge his cōpany) And  
 he wente vnto a well to fetch water in an earthen  
 pot for his necessite, and when he had set downe þ  
 pot vpon the gronde (whyle he couered þ founteyne)  
 the pot fell ouer, and (he sumwhat displeased) fyl  
 led hyt agayne, and yet hyt fell agayne, and so by  
 the laste (foꝛgetyng all pacience he brake the pot,  
 in a furie, but yet when he came vnto hym selfe: he  
 returned vnto his monastre. And I sawe my selfe  
 a man that, in shutyng, amonge cūpany, was so  
 moued into passion (because he myssed his marke,  
 and purpose) that he brake hys bowe all to shyners.  
 Many suche Braydes haue we sene of impaciēce.  
 And many persons by cause they lacked pacience  
 in theyꝝ labours, and in the beryng of þ rebukes/  
 and increates of theyꝝ Maysters oꝛ susteynys,  
 haue cōmen to beggry/oꝛ fallen to thefte, of such

Jas. 5

Vitas  
patrum



## OF PACIENCE.

other vnlawful lyuynges. The pacient persons: haue euer a fore syght what is necessarie to be don accordyng vnto theyr charge, and that wyl they do w<sup>th</sup> diligence, and w<sup>th</sup> good p<sup>er</sup>seuerant pacience: hauyng euer a good garde & waresnes & no goodes be gotyn vnlawfully o<sup>r</sup> cōtrarye vnto cōscience. And thys maye suffice to shewe that pacience is good and profitable for the true obteynyng, and getyng of worldly goodes, nowe for the garde, & keepyng and for the increace of those goodes.

**T**hat pacience is necessarie for the due, and lawfull keepyng of such goodes as be truly, & lawfully gotten.

### The viii. Capiter.

**T**his cōclusion is sure and certeyne fyrst, that no goodes vnlawfully gotyn: may be lawfully kept. An other cōclusion, that in tyme of the extreme nede of the neyghbur: no person may kepe: lawfully gotyn goodes: fro the due releue of such nedyr persons. Dette also must uedely be payde as the daye appoynted. for if any persons beyng in dette, and hauyng sufficient to paye (without the greate extreame hynderance of theyr state / and cōditions of lyuyng) wolde, for & increace of theyr owne goodes by the gaynes of that det: kepe hys vnpayde they shulde do wronge, and that gaynes were vnlawfully gotten, & lyke wyse of the retayne and withholdyng of dettes for the mayntenaunce of bayneglorious astate. These poyntes, & suche other,

other, seclused and put on parte, by due pacience.  
 (foz suerly they be euer done foz lacke of pacience  
 to departe with the goodes, all such goodes as be  
 lawfully goren: may be lawfully reteyned & kept.  
 But euer to be kept vnto a good and lawfull pur-  
 pose and intent and a good effecte & ende. And ac-  
 cordinge vnto the state and degre, oꝛ coꝛdion of  
 the persons. And so of the lawfull increase of the  
 same wout vsurte, symony, fraude, gyle, desceyte  
 oꝛ any suche other vnlawfull meanes, howe thys  
 good lady our Maystres dame pacience, doth in-  
 serue and auayle vnto thys custodie & increase:  
 may appere vnto you thus, yf you consyder howe  
 the patient persons done euer lyue amonge theyꝝ  
 neyghburs restfully, without disorde, oꝛ debate,  
 euer redy rather to suffre wꝛonge hurte, and losse:  
 then to be at debate oꝛ to stryue with any pson, so  
 that euermore pacience induceth conorde. And  
 conorde doeth folowe pacience, as her syster, and  
 most blyssed frende. And suerly by conorde: pa-  
 cient, and peassfull luyunge: small goodes, a lytle  
 stocke: shall growe, encrease, and multiplie. And  
 by dysorde, stryfe, and debate: greate substance of  
 ryches, is sone sparpuled, & bꝛoght (in short tyme)  
 vnto ryght nought, yf you wyl more clerely se and  
 perseue thys truth: set before you, vnpacience and  
 vntrestfulnes. foz the philosopher sayth, Qui be-  
 ne definit, contraria assignat. He that wold wel de-  
 termine & declare a thyng: wyl apoynt with hyt  
 a contrary thyng. foz contrary thynges ioyned

Salust.

Philo.

C. i.

and



## OF PACIENCE.

and set forth together: do euerych moze euydently appere, and shewe eche the better for other. For yf you set blacke, by whyte: the whyte colour, shall seme the whyter / & the blacke: the blacker. Sette nowe before you. ii. suche neighbors as haue bene knowne, bothe in one towne, bothe ryche, and of good substance, that for a tryfle, a thyng (as I was credible informed) passed not the valure of a grote or. vi. s. fell at stryfe / & went vnto the lawe, so longe, that nother of them was worth y grote / or yet. iii. s. And but late two maner of persons in dyuers cuntreys dwellynge: and makynge sute at London at the lawe for landes came hyder vnto the pardone: and asked counsell: whiche psons not withstandynge dyd not folowe the counsell, vnto the tyme that they had spende moze then y landes were worth after. xxiij. yeres purches, and yet, in the ende, were fayne to folowe the same counsell that fyrst was gyuen vnto them. Dame pacience wolde here, haue saued, kept, & increased all those goodes, your Englysh prouerbe than is full true. Sufferaunce doth ease, many other meanes, there bene as prude pdigalite, and vnlawful pleasures: that done lightly sparpoyle & destroy great goodes and substance for lacke of due pacience. So that we may well conclude / that pacience is profetable vnto the lawfull getyng, keepynge, increasynge: & also spendynge of the wordely goodes, which goodes (as we sayde) be the best / and in the lowest place of those comodities that do apperteyne, & belonge vnto

unto man. Then foloweth of the coꝛs, and body  
of man, which is moꝛe pꝛecious, then any worldly  
goodes.

¶ That pacience is comodious and pꝛofita-  
ble unto the good state of y<sup>e</sup> body of  
man. The. ix. Chapter.

¶ Put the body of man in y<sup>e</sup> secunde pla-  
ce as muche moꝛe worthy then y<sup>e</sup> good,  
and yet vnder the fame, a good name  
oꝛ honour: in dignite and degre, althogh sume p-  
sons do set moꝛe by the soꝛy carcass, then other by  
theyꝛ name, oꝛ yet by the soule, vnto the good state  
than of the body to be kept, oꝛ recouered: our pa-  
cience is much necessarie, and pꝛofitable. foz the  
patient person is euer sobꝛe, pꝛouident and ware,  
bothe in wordes dedes, couētaūce, & behauiour.  
And the hasty man (sayeth the cōmune pꝛouerbe)  
wanteth neuer wo. The countenaunce of man in  
lokes oꝛ gestures: doth many tymes, pꝛouoke vnto  
Ire, and hath ben occasion of bodely hurte/  
and harme, many psons by hasty passions: haue  
hurte them selfe. Yee, and some slayne them selfe/  
foꝛ lacke of pacience, many (foꝛ default of pacien-  
ce: haue exceded in wordes, which haue bene occa-  
sion, and cause of bodely hurte, and bludshed, Eccl. 6.8.  
where the patient psons by soft and swete, wordes  
haue myttigate and swaged Ire, and restrayned  
hasty passions, and appeased the parties, let neuer Ibidem  
therfoꝛe (sayth the wysemā) a pꝛowde hasty worde  
C. ii. passe



## OF PACIENCE.

Qui pri  
 ceptame  
 dici nō  
 seruat  
 seipm  
 intimit.

passe thy mouth, hasty passion & lacke of pacience  
 haue brought and cast many persons into feuers,  
 ayes, variat sekenesce/and diseases. And also kept  
 them longe therin, and increased the same. And  
 sume, for lacke of pacience, do rayle, & blasphemie  
 god. And many wylfully done byde, and continue  
 in sekenes: because they wyl not suffre to be laū-  
 ced, cut or otherwyle cured. And sū wyl not kepe  
 prescribed dyete, ne kepe the pzeceptes & cōmaun-  
 dementes of theyr phisicions, surgions or leches,  
 wherby they bene oftymes, causers of theyr owne  
 death. And some haue had so greate malyce/and  
 hatered vnto some psons: & they had leuer suffer  
 greate paynes in the body: then to be cured by hē/  
 or those psons. Many and very many variat and  
 sondry incōmodities haue comen vnto the body of  
 man, for lacke of pacience, whiche the meke paciēt  
 psons do aboyde, and escape. And yf by chaunce  
 they be in pyll, yet by paciēce they sone, & lyghtly  
 recouer, and finde remedy. Some for very angre:  
 create them selfe to death, and that is for lacke of  
 pacience. Thus you se and perceyue that vnto the  
 good state of the body: pacience is commodious/  
 and profetable.

**H**owe pacience is cōmodious and necessa-  
 ry, vnto good fame and good name  
 to be obteyned holden and kept

The. x. Chapiter.

Good



God fame, or good name: doth kepe þ  
 thynde place in orde, as in dignite, &  
 degre: more worthy then other þ worl-  
 dly goodes, or yet the body of mā. For  
 the fame doeth last, & byde after that  
 the body is dede and rotten. And doeth (in maner)  
 rendre, and presente the ded pson by recorde, and  
 memozy, as yet and euer lyuynge in honour, or dis-  
 honour accordynge vnto the merites of the pson.  
 Fame therfore is so precious: that (as I sayde be-  
 fore) some psons haue rather lost theyr lyues, then  
 they wolde lose theyr fame, and honour. The cro-  
 nicles and stozies do cōtinue & kepe in mynde the  
 fame, and the noble actes and dedes of armes of  
 the pagans and hethyn men and be reherled for  
 examplis. And so be the holy legendes or lyues  
 of the blessed saintes: vnto theyr great gloze, and  
 honour in our lord, and vnto our edificacion. All  
 Christians therfore shuld much cure and regarde  
 theyr fame. For saynt Hierom sayth that our fame  
 and good name: is a fragrant pleasant odour, or  
 smell vnto Chyste, as saynt Paule wyrteth vnto  
 the Corinths. And in an other place he sayth that  
 those be cruell psons that be negligēt and careles  
 of theyr fame. Fame than and good name: is a  
 glorious thyng & muche to be desyred, & chysely  
 and derely to be kept, so hyt be ryghtly gotten. For  
 the good fame of the ypocrite is not well gotten.  
 And good fame doth folowe vtuous dedes ( whe-  
 ther the pson wyll or not) as the shado in the son:

Timo. 5  
 Timo.  
 2. Coz. 2.  
 prope  
 finem.

Aug. de  
 bono bi  
 duitat.

C.iii.

Doeth



# OF PATIENCE

both folowe the bodye. Let euery person loke wel  
 than howe they desyre to haue good name, & fame  
 forp hys be desyred for hysneglow, and so out-  
 wardly (by reyned vertue) and not inwe: dely be-  
 fore god deserued hys is then a lyer & shall (in the  
 ende) come vnto the greate shame & rebuke of the  
 person, let therfore very, and vnspeyned vertue: ob-  
 teyne & wyne the fame. And let the loue of honesty  
 and the intente and mynde, of y edificacion of the  
 neghbur: receyue and kepe the fame. The persons  
 of good name, and fame: be had in great loue, and  
 fauour, in greate honour, and reuerence. And in  
 great feare or drede. The holy wydowe Moemy,  
 and her doghter in lawe Ruth: were greatly be-  
 loued, and fauored by theyr fame, and good name  
 so were bothe Hester, and Iudith. And saynt Paule  
 wylleth that the psons of good name, and fame:  
 shulde be promoted vnto office rule, dignite / and  
 honour: aboue other. The fame of kynge Salo-  
 mon: caused the Quene of Saba to come fro ferre  
 countreys vnto hym, whose vertue she sayde, exce-  
 ded the fame. The fame of Titus Liuius (as saynte  
 Hierome wytteth) caused many psones to come vn-  
 to Rome ouely to se that man. And so we rede of  
 many other psons that haue made great iorneye  
 passed the seese and many large, & ferre countreys,  
 in greate spens of theyr gooddes, in greate labours  
 of theyr bodyes, & in great ioperdy of theyr lyues:  
 onely to se them in presene: whose fame they herde  
 of ferre, Josue, Dauid, Salomon / & many other  
 noble

Aug. cō  
 tra pela  
 gium.  
 Epist.  
 109.

Ruth.  
 1. d. c. & 2.  
 Hester.  
 9 b.  
 Iudit.  
 8. a.  
 Ph. 4 b  
 3. Regū.  
 10. a.  
 2. Para.  
 9. a.  
 Math.  
 12. d.  
 Hiero.  
 ad Pau  
 linum.

Hiero  
 bbi 8.

noble men: were had in great feere, & dyede, onely  
 by theyr fame. The comyn prouerbe is in englysh  
 it is a good thynge / to haue a good name. For he  
 that hath an yule name (saye they) is more then  
 halfe hanged. For no waysh ne crafte: can purge  
 clense, nor put a waye the spottes and fylth of an  
 yule name or fame. For the name of yule & wyked  
 persons (sayeth the wyse man) shall putrifye & rote.  
 But the name of good persons shall indure laste  
 & byde for euermore. Take therfore greate care, &  
 diligense: for thy good name and fame, for better  
 is a good name: then greate ryches. And in an  
 other place he sayeth: that a good name is more  
 holsonne vnto the body: then p'cious opntemēt.  
 And the fame of the wyse man: shall inheryte ho-  
 nour amonge the people, and shall lyue, and laste  
 for euermore. But no man can be truly wyse: with  
 out pacience. For euery wtu hath nede of paciēce.  
 The great clerke Pudencius sayeth in the place by  
 fore named. Inde qujeta manet, Paciencia fortis  
 ad omnes. Omnibus vna quies, virtutibus associat.  
 Nam vidua est virrus: quam non Paciencia firmat.  
 That is to say. Pacience doth euer remayne / and  
 byde quiete, restfull, stronge, and myghty agaynst  
 all enemies. And she alon: so quiete / and restfull:  
 is associate, and accūpenied with all vertues. For  
 that vertue is a wydowe / all without cōforde, and  
 helpe: that is not fymed stayde & made stedfast by  
 pacience. Pacience than is not only the wyner, &  
 sobteyner: but also the sure custos / & keper of all  
 vertues,

Biero.

Prouer

10.c.

Eccli.

41.f.

Ibidē.

Prouer

22.a.

Ecclesi.

7.a.

Encl.

37.d.

De bel-  
uirtut  
biē.



## OF PACIENCE.

vertues, without whom all other vtues: do flowe,  
 vanysh, and vtterly perysh. Pacieñce is þe doghter  
 of humilite, or mekenes. And in all maner of ver-  
 tues: þe doghter is of more pfection then þe mother  
 bycause that doghter doeth conteyne the mother,  
 paciēce cōteyneth mekenes. For euery paciēt pson  
 is meke, paciēce than doth baynquish & ouercome  
 all malice, and yule. And doth atteyne stretch forth  
 from the fyrst vertue of all vertues vnto the last/  
 and doeth dispoise and orde all vertues sweetely,  
 gentelly in the best maner. For the most hygh ho-  
 nour of wordly persons is gotyn by paciēce that  
 is victorie. And the most noble & most honorable  
 kynde of victorie (after saynt Augustyne, and the  
 wyse cato, is gotten by paciēce. For crueltie / and  
 vengeaunce can neuer wyn suche victorie as doth  
 paciēce. For paciēce baynquisheth & subdueth  
 her enimies wout strokes, & wout any Joperdy  
 of death wherfore, the victorie of paciēce (sayeth  
 the wyse man) is more noble, and more honorable  
 then is the conquest of realmes or kyngdomes.  
 Paciēce than in wronges, & to suffre mekely when  
 a person myght resist, and doth wylfully susteyne  
 and bere: is þe most hygh glorie, and prayse of the  
 patient pson, and most dispraise / and condempna-  
 tion of the noyer and huster. Cato sayeth, that  
 amonge al the good maners of man paciēce is þe  
 greatest vertu, and doeth ingendze and gete most  
 loue, most fauour and frendeshyppe. And a boue  
 all other vertues: doeth purches and wyne most  
 laude

Saple.  
8.8.

August.  
Cato.

Prover  
16.

Ysidor?  
Solo.2.  
Chriso.  
Super  
Epi. ad  
Hebre.

Cato.

laude and prayse. The wyse Solon, was therfore called o2 named of the people of athens not onely patient: but also selfe paciēce. Paciēce than dothe synghularly & chesly wyne good name, good fame laude and prayse. So that without patience: no pson/in any stoyes, o2 wytyng, was euer prayled o2 yet accounted for wyse o2 vertuouſ. For patience is called the custos and keper of innocence, the perfection of charite. And the preseruer of all vertues for without patience al other vertues do flowe, perissh, and come to non effecte. Syth than (to conclude) no prayse of good name o2 fame cā be iuste/and true, without vertue, and no vertue may continue, and be preserued without patience, we may well say, hvt must necessarily folowe that patience is profitable to obteyne, and wyn and to kepe good name, and fame, which(as we sayde) is moze precious, then is other the good, o2 y body. For hit indureth/& lasteth lenger. For as the prophet sayeth. *Paciencia pauperum non peribit in finem*, that is. The patience of the pson that is poze in spirite for our lorde: shal neuer perissh, but euer moze indure. Amen.

¶ Of the fourth comodite frute and profecte of patience. The  
xi. Chapter.

**T**he soule of man is moze excellēt: then be the goodes of the world, o2 yet then is the body o2 the sayde fame and name. For the soule of man  
D.1. is the



## OF PACIENCE.

Is the most noble creature of y<sup>e</sup> worlde, except only  
 Angell. And yet many mans soule (althogh not in  
 nature) but by grace & merite to be aboue angell,  
 and so it is in dede in our sauour, & in his blessed  
 mother, and may so be in many other holy saynts,  
 yf than we can shewe that thys goodely lady pa-  
 ciēce, is comodious, fructful, pfectable, & necessarie  
 vnto the welth of the soule: then shal we accomplesh  
 our promysse and enterpryse. fyrst than we muste  
 cōsydye / & wey: what thynges do apperteyne vnto  
 the welth of the soule, most directly, that is to say,  
 thortly, fayth, hope, & charite. For these do set the  
 soule in state of saluacion, without which no man  
 may be saued, but of these, in charite is the chiefe.  
 Maior horum charitas, sayeth saynt Paule. And  
 patience (as we shewed byfore) is the perfection of  
 charite: Ergo dame paciēce is necessarie vnto the  
 saluacion of the soule. Of hope the apostle sayth,  
 Spe enim salui facti sumus. By hope shal we be sa-  
 ued, but we hope for that thyng y<sup>e</sup> we se not, that  
 we perceyue not, and therefore by patience we byde,  
 and tarpe the due tyme. And the prophet sayeth.  
 Good lord, thou arte my patience. And my hope  
 from my youth byderto. But se what very paciēce  
 spake and sayde by the flame of charite in y<sup>e</sup> herte  
 of the apostle who (sayde he) shal departe vs from  
 the charite of Chylste: Shall trouble or angursh,  
 shall persecucion: or yet hunger thirst or colde, or  
 any peryl, or dent of swerde departe vs: nay cer-  
 tenly, but all thynges shal we bere by patience,  
 rather

1. Cor.

13. D.

Ro. 8.

Isa. 70.

11. 8.

rather then departe fro the charite þe is in chryste  
 Jesu; without charite then we can not haue pa-  
 cience. And yet pacience (as I sayde) doeth make  
 that charite pfecte. But without fayth can be no  
 charite, nor hope. For no mā can loue ne hope that  
 thyng that he knoweth not, but all the suerte of  
 knowledge that we haue in thys lyfe: is by fayth  
 alon. For no man euer sawe oʒ hathe sene God in  
 hys natural substance, but because we beleue that  
 is taught vs by holy churche: we hope, and truste  
 vpon the promyses of god, and then of these: doth  
 folowe charite for these do cause vs to loue god  
 that made those promyses vnto his louers. And so  
 consequently: we suffre for his sake. And thus thā  
 doeth pacience: pforme all those vertues moſte  
 necessarye vnto þe helth & saluacion of our soules.  
 But now, bycause that our pacience is sometyme  
 taken for the losse of worldly goodes. Sometyme  
 for the hurte & noyance of the body. Sometymes  
 for the blottinge, stepnyng, and hynderance of  
 fame. And sūtyme (byonde all these thynges) for  
 the trouble of the mynde alon: we shall shewe you  
 howe comodious and profitable pacience is vnto  
 the quietude, and reste of the mynde.

**That pacience is profitable, and ne-  
 cessarye, vnto the quietude and  
 reste of mans mynde**

**The. xii. Chap.**

**¶**

**D. II.**

**Q.**



## OF PACIENCE.

**T**he losse of worldly goodys: may fortune  
 vnto any person, without any hurt or  
 noyance of his body, or of the fame or  
 good name or yet without any iopdy  
 of soule, as when theues, or soden fyre  
 do steyle and destroye the goodes, and yet when  
 the persons haupnge þe losse: haue knowlege ther-  
 of, the mynde is (comunely) troubled and gruged  
 therewith. But ther then hath paciēce a place: for  
 then doth the pson, that is disciple vnto paciēce:  
 call vnto mynde: that al maner of worldly goodys  
 be not gyuen vnto vs, as vnto propriete as our  
 owne goodes but they be comitted and delpuered  
 by our lord, as his goodys, vnto our necessarie vse  
 and administracion and euer vpon a counte. for  
 without any feyle: we shal rendre, & yelde a count  
 of euery peny. And also þe sayde disciple knoweth  
 well hyt is but lent good, and that also: without  
 any day appointed or set, but euer at þe wyll of the  
 owner, wherfore he wyl saye mekely and with due  
 paciēce, with holy Job. Dominus dedit, dominus  
 abstulit, &c. Our lord gaue al and our lord hath  
 take it as it pleaseth our lord: so be it, blessed be  
 euer the name of our lord. And lykewyse a pson  
 may be hurt, or grieved in his body, although ther  
 be no losse ne hurt in the goodys, nor yet in þe fame  
 and that when the mynde is quiete. But yet some  
 after: the mynde wyl be vntrested withall, and seke  
 for remedy. And yf no remedy can be had, then the  
 disciple of this good lady calleth for his maystres  
 and

Job. i. d

and she ful louengly is redy at hande, and sayeth.  
 Remembze (good chylde) what botches & skabbes/  
 had holy Job, & spectally what payne thy sauour  
 Jesu suffred for the, and take me thy maystres to  
 be thy leche, or phisicion, & thou shalt be lyghtly  
 and well eased. Yet forther, the fame may be sore  
 assayled and in greate ioperdye, without any losse  
 of goodes or greaf of the body, and without any  
 blemph of the soule. As was in holy Susan, whē  
 she was in harde case & shamefully accused: but se  
 what her maystres, my lady dame pacēce dyd for  
 her. For she neuer accused her fals accusers, ne yet  
 vnto her dere fryndes, dyd she excuse her selfe:  
 but bydyng with her lady pacēce: she remytted  
 and cūmytted her holle cause vnto our lord and  
 (with as fewe wordes, as myght shewe ſhe was  
 not careles, nor neglyget of fame) sayde vnto our  
 lord O eterne, and everlastyng god: that haste  
 the perfecte knowledge of all hydde, and pryuey  
 thynges, & that knowest all thynges before they  
 bygynnyng: Thou knowest wel (lord) that these  
 men haue bozne fals wytnes agaynst me and se  
 (good lord) I go to death, whyle I dyd none of  
 all these thynges that they haue malyciously co-  
 poisoned/and made (of theyr owne hedes) agaynst  
 me. And forthwith (by the meane of my lady pa-  
 cience) and of her mother mekenes: helpe came, &  
 she was delyuered, and her fame and good name,  
 not only pserued & kept, but also (vnto her eterne  
 glorie) multiplied & increased. Nowe yet go for-

Daniel.  
13.e.

D. iij. ther



# OF PATIENCE.

Aug. de  
pacien.  
cap.

Aug. de  
pacien.  
cap.

2. Reg.  
16. b.

2. Reg.  
16. b.

2. Reg.  
16. b.

2. Reg.  
16. b.

Tertu-  
lian<sup>9</sup> in  
Apolo.

Seneca  
ad Lu-  
cil epla  
78.

ther vnto the selfe mynde: And you shall perceyue  
that althogh in a pson the state of the gooddes, of  
the corps, or body, of the fame, and good name, ye  
and also of the selfe soule: be whole & sounde / and  
froude al bryght: yet may y<sup>e</sup> mynde be sore vexed  
and troubled, as dayly happeth in euery tētacion,  
of the gostly enymies, the dyule the worlde, and  
the flesh, & by many other occacions of theyr me-  
bers, and seruandes, as was in dauid whē he fled  
from his son absolon: a man called semet, a lym of  
the dyule: rebuked him extremely, in so much, that  
hys seruandes were greatly moued therwith,  
so that one of them wolde haue slayne the wyche  
but dauid turned vnto my lady patience, and so  
was not only rested in hys owne mynde: but also  
(with his wyle, & godly wordes) he appeased hys  
sayde seruandes. Thus appereth that patience is  
good and profitable vnto the quietude and reste,  
of mynde. For the mynde is not onely moued and  
troubled by tentacions, and suche outwarde occa-  
sions but also many tymes without knowne occa-  
sion, when the persons within them selfe ben trou-  
bled & vexed, & can not tel why, nor to whom & yet  
wyl they lym / & lowe, & loke all of a ded fashon,  
and no thyng can please for that tyme. The cause  
wherof may be an humour in y<sup>e</sup> body, and many  
tymes that vntrest of mynde cūmeth of opinion or  
suspticon, whiche many tymes do muche greue &  
vntrest the mynde. For let a person put a way opi-  
nion and suspticon (sayeth seneca) and greate out-  
warde

warde trouble: shall lytle, or nothyng greue. For  
 patience wylfully taken: doeth (by good delibera-  
 tion) auoyde all suche trouble: and wyuneth / and  
 geteth therby: great ease and rest of mynde. For  
 person that hath wylfull patience: hathe but lytle  
 payne. And the impatient person (by cause he wyl  
 not suffre) doth not auoyde the payne & hurt that  
 greueth hym, and that he dzedeth, but rather doth  
 he multiplie hys payne by impaciencie, where the  
 patient person, that hath determinate wyl: rather  
 to suffre: then to do any wronge, or pyn: doth my-  
 nish, & make hys payne, or trouble much lighter &  
 lesse by patience. And yet doeth also auoyde / and  
 escape many woys or greater troubles & paynes:  
 wherinto he shulde (by impaciencie) haue slypped /  
 and be drownded. The wyle seneke therfore sayde  
 vnto a frynde of hys that was troubled and not  
 patient therwith. Make not (sayde he) thy mater  
 woys, and thy trouble more greuous: by thy qua-  
 relles, cōplayntes, and impaciencie. And vnto an  
 other frende he sayde. Bere and suffer, sayth he) w  
 eyn mynde, and good wyl and take also and ac-  
 count (as gaynes of marchandes) al suche aduer-  
 sites, & troubles as fortune doth sende, or as hap-  
 pe, & fall by chaunce in this lyfe: for the tyme shall  
 come in a whyle, & very shortly: that felicitye and  
 ioy, shall make an ende of al myseryes and pyns.  
 And macrobius sayeth, who so euer (for the tyme)  
 wyl dissimble, and lytle care for troubles, & vera-  
 cions: shall (in a shorte space after) haue (by the  
 D. iij. benifice

Aug. de  
 pacien.  
 Ca. 9.

Quintil-  
 lianus.  
 Ca. 10.

Quidi?  
 8. Me-  
 tha. fa.  
 7.

Abi sus-  
 pia ad  
 Lucil.

Ad Pau-  
 linum  
 episco 6

Macro.



# OF PATIENCE.

Galatians  
3.1.  
lib. 2.3.

Virgilius  
Eneid. 5.

Luc. 21.

Augustine  
Sermon 11.  
35.111  
35.111

Augustine  
Sermon 11.  
35.111  
35.111

benefite of patience, great rest of mynde, and ease  
and pleasure. Your comune englysh puerbe doth  
so asseme. who so wyl suffre and be styl: shal (sone  
after) haue al theyr wyl. For the is fortune playn-  
ly baynquished & ouer comen, when she fyndeth a  
patient person. Hyt muste nedely be true that our  
sautour sayde vnto his apostles and disciples. In  
paciencia vestra, possidebitis alias, vestras. In your  
paciēce (sayth he) shal you haue possession of your  
hertes and myndes, when a man is troubled, and  
bered: the mynde (as they saye) is not at home, the  
mynde is not quiet ne at rest, and so hathe he not  
(for y tyme) the possession, of hym selfe. But when  
so euer he doeth retorne pfectly vnto patience: the  
shall he (in that pacioare) haue agayne the ryght  
possession of his herte/and mynde. Ther is great  
differēce bytwixte the possession of the mynde, and  
losyng of the mynde. But though a man had (by  
trouble) in maner loste hys mynde: yet he myght  
(by patience) recouere that losse, & bynge y sycke/  
and feble bynne vnto great strength, & habyltye,  
where many psons (by impacience) haue lost theyr  
myndes, theyr learning, and hygh wyttes, and gon  
starke madde and furious. For certēly one of the  
causes of fure, & madde rages: is proude impa-  
cience, or impaciet pride. Pacience then euer doth  
rendre the mynde quiete, restfull sobye, wyse/ & cō-  
stant, And so is pacience cōmodious profitable and  
necessarie vnto the quietude/and rest of y mynde  
and cōsequently vnto the welth of the soule, not  
yet

yet that in the sayde text of þe gospel: Chryst sayde. In your paciēce: shal you haue possession of your myndes oꝝ of youre soules, he sayde not you shall in your paciēce haue power, & possession of your worldly goodes oꝝ landes, noꝝ of yoʳ bodie, noꝝ yet of your name oꝝ fame, notwithstanding þe vnto all these paciēce is pfectable, yet shal you not haue in youre paciēce, any possession of these. For you may be put from the possession of them all, & lose them and yet haue full good, and meritorious paciēce, and yet you knowe wel þe for these thynges men do take full great paciēce although they be of small pꝛice towarde þe soule. For they shal pꝛsh, but the soule remeyneth for euer. So muche the moze therfoze shulde paciēce be taken for þe quietude of mynde, and saluacion of the soule. Thus haue we shewed of.iiii. commodities of paciēce, nowe remayneth that we shewe vnto you of the merites, & smal rewarde of paciēce. Notwithstanding you muste knowe that the paciēce that shall deserue rewarde: must be perfect and haue all due circūstaunces that bylongeth therunto.

**O**f the circūstaunces of paciēce

The. xiiij. Chapter.

**T**O knowe well þe due circūstaunces of paciēce hit shalbe cōueniēt þe you knowe the causers and mouers, vnto impacience, & accordynge ther vnto your paciēce may reawndere. For by. iiii. maners is paciēce assayled and attempted. That is to say of God, and of the dyuple. Of mā to mā/

E. l.

and

August.  
sermon.  
223. de  
stepre.



## OF PATIENCE.

and of mans owne sensualite. Scripture sheweth  
 y<sup>e</sup> almighty god dyd proue the patience of Abraham:  
 when he commaunded hym to folowe the wyll of his  
 wyfe Sare & so to put out his owne son Hismael,  
 and by mother Agar vnto wyldernes, to go forth  
 at a ventare, they wylt not whyder. A greate p<sup>ro</sup>of  
 of patience. And yet agayne when our lorde com-  
 maunded him to offre his son Ysaake in sacrifice.  
 A meruelous exercise of patience, a mā to see his  
 owne son, yet was Abraham euery where most pa-  
 ciently obedient. And lyke wyse of holy Job. The  
 seconde assayler of paciēce: is the dyuyle, by tenta-  
 tion. for he spareth no p<sup>er</sup>son of any degre, ne any  
 place, or any tyme, but (as saynt Peter sayeth) he  
 cumpaseth and roleteth about and seketh whom he  
 may deuoure. You knowe well, he tented & assay-  
 led our sayour. But w<sup>ith</sup> greate paciēce he resisted  
 and benquished hym. The thyrde assayler: is man  
 on of another. And this assayle is so comune, that  
 hyt nedeth non other declaracion but onely oure  
 dayly expe<sup>ri</sup>ence. The fourth assayler is man of him-  
 selfe. for the sensuallite or concupiscence of euery  
 man, doeth some tyme assayle hym, and tenteth to  
 proue his patience. Vnusquisque (sayeth saynte  
 James) Tentatur a concupiscencia sua abstractus  
 & illectus. Euery man (sayeth he) is tented & assay-  
 led drawne away, & intyced from hym selfe: by his  
 owne concupiscence. These assayers wel cōsidered  
 take hede nowe what circūstances and cōdicions  
 our patience must haue / yf hyt be perfecte. The  
 fyrste

styl condicion is, that it be true, and do procede / of  
 loue, and neuer be feyned but alwaye to be as hyt  
 semeth. And that euer hyt dwel / and hyde styl in  
 the herte, inwarde: although hyt maye seme out-  
 warde to be contrarie. Then muste hyt be shewed  
 vniuersally, vnto euery pson, in euery place. At al  
 tymes. And in all thynges, but euer accordeynge  
 vnto þe assaylers oꝝ assayls therof. And of þe cause  
 oꝝ mater moued. foꝝ some psons do seme very pa-  
 cient, and do kepe good pacience, when they haue  
 losse of theyꝝ goodes, hurte in theyꝝ bodies, oꝝ hynd-  
 draunce of fame and good name. And all wyll they  
 patiently suffre: but not of al psons. foꝝ some can  
 bere theyꝝ souerynes and supiours, but not theyꝝ  
 equalles, oꝝ inferiours. And some can suffre / and  
 bere theyꝝ fryndes, but not theyꝝ foose oꝝ enemyes  
 and yet some can better bere theyꝝ enemyes: then  
 any other psons, and fewe men can bere all psons.  
 Thys circumstance of the person therfoꝝe: muste be  
 cosydred. foꝝ hyt foꝝsyth muche, who oꝝ what the  
 person is: that doeth assayle, and moue the mater  
 of impacience, and also the mater that is moued.  
 foꝝ when god is the assayler and mouer: what so  
 euer the mater be, þe verye discipule of paciēce: may  
 neuer grudge therat, but though the mater were  
 so greuouse that he coude not well bere hyt: yet  
 shulde he euer haue good wyll to bere hit & much  
 moze. And to be soꝝy þe he doeth not bere hyt as he  
 wolde, & shulde. And euer to saye w Job. Dominus  
 dedit dñs abstulit, Sicut dño placuit, ita factū est, sit

Grega.  
 in Do-  
 melia,  
 sup Ch  
 audi.



## OF PACIENCE.

nomen domini benedictū. That is. Our lord hath  
 gyuen vs all, and our lord hath taken hys a way,  
 As it hath pleased our lord. So be it. Blessed be  
 euer the name of god. We shewed you before that  
 the mater of impacience maye be ministred some-  
 tyme by the assaile of y<sup>e</sup> dyuyle that neuer resteth  
 to tete/and assaile man in al that he can: but whē  
 the discipe of my lady pacience doeth pceyue that  
 hys cūmeth of hym: then must he myghtly, & man-  
 fully resiste and withstāde, as dyd saynt Katherine,  
 saynt Marger, and dyuers other, that made oppn  
 batayle with the dyuyle, & had noble victorie ouer  
 hym. For (as saynt James sayeth) Resiste diabo-  
 lo, et fugiet a vobis. Resiste and withstāde you the  
 dyuyle: & he wyll fle fro you. I sayde also thysdly  
 that the mater of impacience is ministred sūtymes  
 of man vnto man, and thys is comune and dayly  
 in experiece, here then must the discipe of pacience  
 consydre the state of the person that doeth assaile,  
 and proue the pacience. For although pacience  
 shulde be had vnto all psons: yet the maner / and  
 byhauour of that pacience is not alway to be ex-  
 cerced and vled after on fourme and lyke maner.  
 For vnto the souerayns vnto the parentes, & vnto  
 Maysters and supiours: pacience must be shewed  
 and had with due reuerence, and honour, & with  
 wordes and countenance accordyng what soeuer  
 the mater be. But of the supio<sup>r</sup> vnto y<sup>e</sup> inferiours/  
 may sometyme seuerite, and earnest byhauour be  
 shewed outwarde so that euer charitable pacience  
 be had

be had inwarde. Howe correccion shulde be done of them that haue charge: we shewed you in your booke of householders. And howe, equals: that is psons of lyke degre: shuld byhauie them selfe, eche vnto other in pacience: the apostle Paule techeth saynge. Honore inuicem preuenientes. That is e uerych to preuent they? cōperes in honour, reue-  
 rence, and good bꝛotherly byhauour. Vnto oure frendes: our pacience must be shewed, with frēdly thankes, kynde & lounge wordes. And vnto our foole and enemyes: our sauour doeth teach vs in the gospel howe we shulde behaue our selfe, sayng I byd you that you loue your enemyes, do good vnto them that do you harme, and pyle. Speke saye and blesse them, that do speke, roughly, & that do banne, and curs you. And this may serue and content you as vnto the circūstances appteynnyng vnto the person now vnto the circūstance of the place. For some pson can well and oꝛdely suffre/ and bere all persons accoꝛdyng vnto they? astare and degre, but not in al places. For some that bere the losse of suche landes oꝛ goodes as be in y cūtre ferre from them: can not bere the losse of they? inheritaunce, oꝛ of those goodes that be at home in they? house, and sure possession, as we haue in the booke of kynges of a man that was called naboth Jezrahelita, that by no meanes wolde departe frō hꝛ inheritance y kyng achab, wolde haue bought, and bycause he sayde hym nay: hꝛt coste hym hys lyfe, although by wꝛonge which wꝛong was after

E.ij.

reueniged

Ro. 12. c.

math.

5. g.

Lucke.

6. d. e.

3. Regn.

12. a.



# OF PATIENCE

reuenged by almyghty god. Such psons can bere  
 suffre rebuke of any pson but not in the presene of  
 people. And fewe psons wyll haue pacience in all  
 places. And therfore the disciple of pacience must  
 haue inwordly pacience in all places, although  
 the maner be outwarde earnest. As by case, a wyse  
 man wyll bere a large rebuke of hys wyfe or of  
 hys seruantes in secrete place, that in open places  
 may iustly seme not to take hys with pacete. And  
 lyke wyse of the circūstance of tyme. For some that  
 can bere both the psons & the place: wyll not bere  
 at all tymes. For when the brayne is troubled by  
 surfete, or the mynde sodenly assayled with vna-  
 customed and vnused betacions, dysleases, or trou-  
 bles: many psons do then forget paciēce. But the  
 disciple of my lady pacience: wyll take good hede  
 vnto the tyme. For although the wyse man saye,  
 ther is a tyme to wepe, & a tyme to laugh, a tyme  
 of silence, to speke lytle, or no thyng. And a tyme  
 of spekyng, to talke and commune, yet is ther no  
 tyme of impacience, wherin my ladyes disciple  
 may cōtrary vnto her discipline, be inwardly mo-  
 ued at any tyme. Notwithstandyng that the re-  
 specte and greate weyght of all these. iij. forsayde  
 circūstances, that is to saye, the person, place, and  
 tyme: doth hange much vpon the fourth circūstāce  
 that is to saye the mater, and cause mistred. For  
 the mater and cause may be agaynst god, and his  
 lawes, or agaynst the neyghbour, kynne, or frend  
 or agaynst our owne pson, nowe yf the mater and  
 cause

cause be agaynst god vnto the iniury & wrong of hym or his lawes: to suffre then that wrong is no patience, but rather iniquite, and wykednes. And yf the mater be agaynst the neyghbour: then to dissymble that wronge and as hyt were no thyng to medle therewith ne care therfore: is a negligēce, and greate unkyndnes, bycause y euery brother, and faythfull Christiane hathe cure, and charge of other. Nowe muste the disciple of patience loke well what the mater is. And vnto whom hyt doth apperteyne and belonge, and thereafter must he ordeyne his patience. For in the mater or cause that belongeth vnto his propre person: to suffre muche wronge: is laudable, & much to be praysed, yet must you here remembre, that on man: may bere and vse two persons, that is to saye, a comune person, and a priuate pson, euery man is fyrst in hym selfe a syngular priuate person of soule and body, on man. And when so euer any suche priuate pson is (by the eleccion or suffraunce of god) called vnto any comune office, towline, dignite or degre, as to be a kynge a souereyne, or a ruler and gouerner of any comunalte, or ciipany or as they curate then bereth that man two psons, and then yf wrong or rebuke, be done vnto his owne propre person, hyt may be laude and prayse, and also meritorious to suffre, but yf lyke thynges be done vnto hym / as the comune pson, Kyng, Mayre, Shyrif, Bysshop, Abate, souereyne Curate / and al suche other: then may it nat be suffred without the offence of that

Ch:iso.  
super  
math.

1.3.13.3  
1.4.2



# OF PACIENCE.

John.  
1.1.

Daniel  
11.1.

Exod.  
32.1.

Jo. 2.1.

Rume.  
16.1.  
Deut.  
11.1.  
Isal.  
105.1.

comunalte/whose pson he bereth, a so is it of the  
that in pzechynge o: in ministracion of the sacra-  
mētes: do bere the pson of Chyst, o: of the church  
And therfore the iniurie, and wronge done vnto  
any suche a publique and comune pson: muste be  
corrected, refourmed, o: at the least excused. For of  
both do we rede in scripture. For our sauour him  
selfe dyd excuse hym vnto the Jewes when they  
sayd he had a dyuple within hym, he sayde, nay, I  
haue (sayd he) no dyuple, but I honour my father.  
And so may any priuate person excuse hym selfe,  
when the iniurie o: wrong leyde vnto hys charge:  
dothe sowne, o: appere to be agaynst the honour  
of god, o: vnto the rebuke of any other persons /  
ther hi selfe, as we haue of Susan, when she was  
fally accused. And p the iniurie of the neyghbour  
shulde be defeded: we haue in the boke of Daniel,  
howe he defended the sayd Susan. But the in-  
iurie of god: maye neuer be ouerpasse, no: yet of  
those onblique and comune psons that do vse hys  
rowline. Moyses dyd reuenge and punysh the in-  
iurie, and offence of god in them that dyd ydola-  
trye: and caused them to be slayne by theyr owne  
hymne and frendes. And our sauour dyd punysh,  
and dyue out of the temple, byers, a sellers. And  
howe they were punyshed that bered a despyled,  
his pzelates doth appere, in Dathan and Abiron,  
and Choz, that by p bengauce of god, dyd synke  
into hell quicke, with theyr tabernacles / and all  
theyr substance. And by mary also the syster of  
Moyses

Moyſes, that for grudgyng agaynſt Moyſes her  
 brother and ſoueryne vnder God, was ſtryken ſo-  
 denly with a plague of leper, and ſo remayned vn-  
 to the tyme that by the prayer of her brother: ſhe  
 was cured & healed by miracle. The ſame thyng  
 is ſet forth in the fourth booke of kingſ, howe thoſe  
 ſaldours that (with deſpecte) came to aſſaile, and  
 were the prophet of god Helias: were al deſtroyed  
 by vengeance of god. Many ſuch exāples, be ſhewed  
 in ſcripture. The iniurie alſo of al cōmune pſons:  
 is in maner the iniurie of both god & man, whiche  
 therfore may not be ſuffered unpunſhed yet may  
 not any correccion be done by impaciete with Ire  
 of ſtomake to reuēge & wreke the ſelfe wrong, but  
 rather by the ſele of equite, and juſtice, as by the  
 exēample of our ſauour, when (as is ſayde) he  
 droue the buyers and ſellers out of the temple, and  
 of Moyſes when he brake the tables, & cōmaūded  
 the correccion, and manſlaughter that I ſpake of  
 before, bothe they ſemed to be angry, wroth, & im-  
 patient yet were they not ſo in dede. But they ſhe-  
 wed & taught howe correccion muſt be done duely  
 and juſtly. So that patience be ever kept within-  
 forth in the herte, mynde & cōcience. And yet with-  
 outforth to be done with ſeuerite & ernest maner,  
 in contenaunce, wordes, dedes, and by hauour,  
 as beſt may cōduce, and profet vnto þe welch of the  
 ſynners & treſpaſers accordyng vnto the qualyte  
 and quantite of the ſynne and offence for the ſal-  
 uacion of theyr ſoules, & the reformation of theyr  
 maners

Num. 12. C.

Ca. p. 1.

Joan. 2.



## OF PACIENCE.

maners. And where the synners & offenders may be reformed, and appeased, or made better, by patience, there, wyl the meke, and true disciple of my lady patience, vse her, & take here and suffice wroge and despecte, or rebuke of the noughty & puel persons. For suerly, that person was neuer perfecte disciple of patience ne yet of any other virtue: (in suche case) wolde not gladly suffer, & bere þe wyked pson. For though in dede many persons be verye forward and muche impoꝛtune yet there then to suffice (sayeth Seneca) is most glorious victorie, & most hygh prayse. Thus haue we shewed you, of the circumstances of patience, vnto whom, where, when, wherin, and in what maner: patience is to be kept and vled. And so is patience, haupnge all due circumstance: much pfectable vnto þe soule, both in that hyt doth remoue, and put away therfrom, all that shulde be noyans and hurtfull therunto, and maketh the body subdued, and obedient (as Seneca sayeth) vnto the soule. And also wynneth most merite and fynally hath most hygh rewarde of the whiche merite, and rewarde we shuld nowe speke, but that I thynke least to shewe you / fyrste howe this patience that so doth merite / & obteyne rewarde: maye be adquired and gotyne, and ons gotyne: howe hyt may be pserued & kept / or (at the least) reconered.

Howe patience is adquired gotyne and  
lernerd. Therunt. Chapter.

Those

3. q. 4.  
Tolerā  
dum.

Grego.  
2. Mo-  
ral. et in  
Homel.  
Quā Cuz  
audire-  
tis.

Seneca  
de Cle-  
mentia.  
lib. p. i.

Aug. de  
pacien.

Ad Lu-  
cil. epm  
78.

**T**hose persons that do desyre a wold  
 payne haue a rewarde or a gyfte: must  
 by some meanes deserue hys befoze  
 they haue hys. And that deserynge  
 is by labour, or diligence / and that  
 labour or diligence can not be done: tyll hys be let  
 ned and gotyne, and yet euery labour or diligence  
 doth not deserue lyke rewarde. All these thynges  
 be oppyn vnto your syght and knowledge as well  
 in artes mecanicall, and handy craftes: as in spe-  
 culatyue sciences. And when the science, conynge  
 or crafte is lerned & gotyne, yet wout deserynge  
 can no rewarde be had. Siquis non vult laborare non  
 manducet. He that wyl not labour: shall haue no  
 fode, he getes nother meate nor drinke: & no thing  
 wyl do therfoze, saynte Paule agayne. No person  
 shalbe be crowned, but that lawfully doth stryue.  
 Thys terme stryue in Englysh dothe synynysye  
 and betokyn dyuers thynges, as in wordes or de-  
 des. But specially in comune camps, where bene  
 certen rewarde or gyftes set forth, and appoynt-  
 ed for the stryers of euery game, as where is a  
 generall shutyng there is a standarde of syluer,  
 for the arowe, and flyght they? syluer tokens, and  
 dyuers psons do there stryue, whiche maye shute  
 fortheste & so wyne the best game, & lyke wyse of  
 other games & camps, as of waskyng, runnyng  
 for the glayue. Justyng for the dyamade & suche  
 other, euerych a propre rewarde accordyng vnto  
 theyr merite, and deseryng, but he that wyl not  
 stryue,

J.H.





the lerner, haue some maner of teacher, or some introduction, and byngynge in vnto that crafte that he wolde lerne. For although, that many persons, by natural wytte, with diligent study, with the helpe of suche experiences and lernynge as they had befoze in other artes: may lerne some artes or craftes by the selfe as dyd saynte Augustyne and dyuers other, yet were they not vitterly without a teacher. For that naturall wytte, & experience of those other thinge that befoze they had exercised, dyd helpe them vnto that arte or crafte that they seemed to can, without any teacher. Experience & practyse is called also a maysters. Practyse is the ostenne working, and vsynge of that arte, or craft that was lerned and goynge by exercise/and experience. And yet vnto all these who so euer shal lerne, gete, and can any arte or craft: must haue due, and conuenient mater, wherin, to worke and exercise/and to haue experience, and to practyse. And yet byfoze all other: hys necessarie, and conuenient that euery person that wolde lerne, shulde knowe what the science, arte or craft is: that he desyzeth. And that is called the definition/ & declaration of that thyng. As yf a pson wolde be a glouer, & lerne the crafte of glouerye: he must knowe what is glouery, what is ment by that terme/and worde, glouerye, as thus. Glouerye is an arte or crafte to shape, and duely to frame an instrument or garment for a mans hande, called a gloue. And grammer is a science or conynge to speke wyte or

The de  
finicio.  
of pra-  
ctyse.

The de  
finicio  
of pra-  
ctyse.

The de  
finicio  
of pra-  
ctyse.

The de  
finicio  
of pra-  
ctyse.



vnderstande euery sentence ryghtly accordynge  
vnto congruence. Nowe I praye you se howe we  
haue by order kept this order in al our tract of  
patience. First we set forth the definition, in dyuers  
maners. Then (after the due prayse of patience)  
doeth folowe of the comodities of patience, as the  
cause why and wherfore patience shulde be lerned  
and practysed. The mater (I sayde) of euery craft  
or conyng must be had, as lether vnto the glouer,  
or cordiuer. Cloth vnto the Tayliour, or Draper.  
And the viii. partes of reason vnto gramer. The  
mater of patience is trouble, vexacion, hurt, har-  
me, gref, and losse, and these or any of them to be  
in wordly good, in the body, in the name or fame,  
and in the soule. Which we haue somewhat touched  
byfore. Saynte Gregory sayeth, that who so euer  
wyl be Abel: must be exercised with Cayne. That  
is to meane that who wolde be in the state of Abel  
all pacient: must be exercised with the trouble or  
the malysce of Cayne. And in an other place. The  
vertue of patience (sayeth he) is neuer proued in  
prosperite, but in the contrarie. It is aduersite. For  
as golde & syluer be tried & fyned in the fyre, so be  
the disciples of patience tried & taught in trouble,  
and aduersite. Aduersite than trouble & noyance  
is the mater wherein patience is lerned & gotyne.  
For yf a person wolde byleue that he had patience,  
without trouble, and without great exercise ther  
in: certainly that patience were but a peynted pa-  
tience. There is muche difference bytwene a fyre  
made

2. 1002  
calium.

11. 100  
calium.

made of wode, colis, oꝝ such other cōbustible mater  
that wyl sone oꝝ lpyghtly breune. And a fyre pepn-  
ted bpō a wall. And certenly so is hys of those foz-  
sayde paciēces. foz as pepnted fyre can not bren  
you, so paciēce without trouble can not pue you  
Trouble than is the mater. Howe as vnto the  
doctours, instructours/and teachers of paciēce:  
ther be many. foz euery thyng that doeth gyue a  
mā occasion vnto paciēce may be take asa teacher  
therof. Instruction than / ateachyng is required.  
foz although paciēce, as other vtues may be had  
by infusio, & is by the gyfte & sedyng of god w-  
out any helpe of other creatures yet bycause thys  
meane, is not cōmune: but of synguler pꝛiogat-  
ie: we wyl not speake therof. foz S. Paul knewe  
wel & sayth myght be had by infusio, yet sayd he.  
Howe may & people byleue, & haue sayth without  
heryng, & teachyng as though he sayde, hys cā not  
cōmunely oherwyle be had, and so saye I of pa-  
ciēce. And yet also, although some artes oꝝ craftes  
may be lerned (as I sayde) by self study & diligēce  
yet is not that cōmune nother. Than is teachyng  
the comune way. But her vnto some pson myght  
saye, that saynt Augustyne calleth paciēce a gyfte  
of god, certenly: so hys is: I do not deny. And so  
be other vtues, although not by infusio. Paciēce  
is so hys gyfte, bycause that (of hys owne fre wyl  
& gracious goodnes) he doeth frely offre hys vnto  
man, and then wyl he that man shall worke wth  
hym, by good wyl and consent, and lykewyle in al

f. iiii.

vertues



## OF PACIENCE.

vertues byfoze they be had, and yet when they be  
 had: they can not be kept wout hym. For he doeth  
 alwaye folowe & worke with man, as well to ende  
 as to begyn, yf man do þ is in hym, yet muste we  
 haue instruction, & teachyng, whiche standeth in  
 pzeceptes, cōmaundementes, oꝝ reules, and in ex-  
 amples, oꝝ in bothe. So haue we of pacience, we  
 haue some pzeceptours, maysters, and teachers by  
 pzeceptes by exeamples, and some by bothe. The  
 greate mayster almyghtye god in holy scripture  
 doeth (by the wyse man) teach vs the way & meane  
 vnto pacience, thys is the pzecept and cōmaunde-  
 ment, saynge. *Fili accedens ad seruitutem dei, sta in  
 iusticia, et in timore, et prepara animam tuam ad ten-  
 tationem, &c.* That is to meane. Sonne, oꝝ childe  
 yf thou wylt accede, approche, & drawe nere, vnto  
 the bondage, and thꝛall serupce of god (whiche in  
 dete: is most hygh liberte, and fredome) thou must  
 stande fast and styffly, in iustice, and ryghtwysnes  
 and in dꝛede. And thou must also pzepare, & make  
 redy thyne, herte & mynde, vnto tentacion. Thꝛast  
 downe thy herte, and holde hit vnder. And take  
 pacience, and suffre. And inclyne, lay to thyne eare  
 and hearynge, and so receyue, and take the wordes  
 of vnderstandyng. Suffre thou, & bere the suffe-  
 rynges of god, after hys wyl. And be thou loyned  
 coupled and knyght vnto our loꝛde, and suffre: that  
 by the last, thy lyfe may growe and increas. What  
 so euer is applyed, and put vnto the: take hys, and  
 in soꝛowe: suffre/and bere. And in thy byle & lytle  
 reputacion

reputacion: haue thou patience. For golde, & also syluer: is proued, and tried in the fyre. And so be the acceptable persons, in the chymney or fournes of humylite, and mekenes, that is patience, yf you drede, and feare our lord: then susteyne, and bere hys mercifull troubles. For the fournes doeth proue the potters beselles, & so doth the tēptacion & assaile of troubles, proue the iust psons: Hyder to þe sayde wyse mā. Saynt Paule a good mayster & teacher of paciēce: sayde, þe he reioyced & was glad in troubles. For we knowe wel (sayeth he) þe trouble worketh patience, & patience worketh probacion, & probacion worketh hope. And hope in god: doth neuer cōfounde ne deceyue any pson, yf you wyll lerne patience (than) you must loue trouble & neuer fle nor auoyde the cūpeny of vnrestful and troublous psons. The holy prophet Dauid sayd Cum his qui oderunt pacem: eram pacificus. I was (sayth he) peacefull and restfull, and a maker of peace: with them that hated peace. And when I spake feyre vnto the: they (without cause) impugned and contraried my saynge, and so thwarted with me. Blessed is that person sayeth saynt James that suffreth temptation & trouble. For when he therein is proued: he shall receyue the crowne and garlonde of lyfe. And before that, he sayeth. Thynke you & iudge, or suppose (myne owne brethren) that all ioye and pleasure is, when you fall in to variant and dyuers tentaciōs and troubles, knowynge for certente, that the probacion

No. 5. 6.

Psal.  
119.Jacobi.  
1. 3.



## OF PACIENCE.

¶ pfe of your fayth: doth worke paciēce & patience  
 that haue the worke of perfeccion, & so you may be  
 pfecte, & whole vnto god, in no thyng seyntynge  
 sepyng, ne lackynge. Thus haue we shewed you  
 of one mayster and teacher of patience, which by  
 certeyne pceptes & rules of holy scripture doeth  
 teach the disciples and lerners of paciēce: to lone  
 troubles and to be exercised in troubles & by no  
 meanes to fle nor auoyde any wrong. Nowe that  
 we set forth some doctours that do teach patience  
 by exsample, and those be in two maners, that is  
 to saye worldly persons, and gostly persons.

¶ Of the exsample of worldly persons.

The .xv. Chapitule.

G: 4: 5

**E** may take exsample to lerne patience  
 at the worldly folkes, and that as well  
 of the that be yuel, & dampnable pions:  
 as of them that be good and deuons. The amby-  
 cious synners to attayne, and wyne worldly ho-  
 nours, and dignities: by tyght or wronge: do take  
 and suffice gladly losse of theyr goodes, Joperoy  
 and hurt of theyr bodyes, lytle carynge for theyr  
 name & fame, & lesse for the welth of theyr soules,  
 whiche thyng we haue, not only of the storyes of  
 the gentyles, as of catelyne, in Saluste, and of the  
 Iuge of Troie in Vergil, but also in holy scriptu-  
 re, as in the booke of kynges. In the Machabees  
 and in many other plat, although we name none  
 of the

Salust.

Vergil.

of the cronicles of christians. Theues also & robbers, vnclene liuers, & sawdiours: do take merue-  
lous pacience in all troubles, and Joperdyes: for  
to obteyne that they vnlawfully couet, & desyre.  
And so do many full good vertuous psons as the  
marchantes, shypmen, poze houlshades artificers  
and laborers. And all worldly persons: whiche (by  
good reason) may moue, & make the gostly psons  
abashed and a shamed, when they se and perseue  
these maner of lyueres take suche pacience in so  
greate paynes, and all for to haue and gete those  
thynges that be vncerten vnto the, but onely that  
they hope, & trust to obtayne them. And yet when  
they haue the full possession of them at desyre, and  
pleasure they be in as great vncertete howe longe  
to kepe and inioye the, or whether they shall soner  
be taken from theyr goodes by death, or theyr  
goodes from them by chaunce. Rede the gospel  
Luce. xii. C. But vnto the true patient persons:  
theyr gaynes be euer sure, so that when they haue  
ons the rewarde synall, of theyr paciēce: they shal  
be sure neuer to departe therfrom, ne euer shal be  
be lesse in any parte, but rather more. And contrarie  
is it of those thynges for the which the worldly p-  
sons do suffer. for when they haue gotyne, & haue  
in possession þe thyngē they labored fore, & desired  
yet: besyde þe (as we sayde) that they be vn sure of þe  
kepyngē therof: they may be sure it may & shal be  
mynished, & made lesse dayly. Alas howe is it that  
that the gostly persons be not prouoked by theyr

Augu.  
sermōe.  
223. c.  
de tpe.  
et de pa-  
ciencia.  
3. et. 4.  
Cap.

Luce. xii.



## OF PACIENCE.

examples (to suffer, & bere more gladly troubles,  
 and paynes for God, and gostly gaynes: I feare  
 me, hys be as our sauour sayde of worldly wyse-  
 dome / or wytte. Saynge. The chylderne of thys  
 worlde be more prudent, and wyle, or wytty of pro-  
 uision, in theyr kynde: then be þe chylderne of lyght  
 and grace. So I thynke, that þe worldly psons do  
 more feruently desyre those thynges that they suf-  
 fre for: then do þe gostly psons. For. S. Augustyne  
 sayeth, that the violent feruour of desyres: doeth  
 cause in man, the tolerance and sufferance of trou-  
 bles, labours & paynes. For no man doeth gladly  
 suffer, and bere that thyng that doeth put hym to  
 losse, or vnto hurte, payne, & grefe: but for the loue  
 and desyre of that thyng that vnto hym is a delec-  
 tation and pleasure. And therfore, the more behe-  
 ment and huge, the more ardent & flampnge: that  
 the sayde delectacion, concupiscence, and pleasure  
 is in man: so much is he, therby redred, and made  
 more paciēt to, suffer and bere all maner of forous  
 paynes, & greues, for that thyng þe so coueteth,  
 desyret, and loueth. That desyre (than) and loue:  
 is the cause of pacience, and suffrance, as well in  
 gostly as in worldly psons. The loue of þe worlde:  
 in worldly psons. And in gostly persons the: loue  
 of god, whiche two loues: as they be in them selfe  
 dyuers: so haue they dyuers begynnynge, and  
 spynge. For the loue of the worlde hath begyn-  
 nyng and spynge in the frayle and corrupte fre  
 wyll of man, procedynge of the fals flaterynge,  
 voluptuous

Lucke.  
 16.

August.  
 sermōe.  
 23. c. de  
 espore.

Aug. de  
 paciētia  
 capi. 5.

voluptuous beawtye & semynge pleasure of woꝛl-  
 dly thynges. And is fastened, pyght & grounded to  
 remayne, & consume in the herte & mynde, by lewde  
 ble, & vnlawful custome, which custome (after saith  
 Plodoze) so byndeth the person. *Vt vix remoueri  
 posset.* That skant (sayth he) oz būeth, it may euer  
 be remoued. But the godly, and gostly loue, is not  
 so ingendred ne breded in man, but rather is diffu-  
 sed, shed and powred downe vpon vs, & so spuketh  
 into our hertes, of the holy goste & spirite, that (as  
 saynte Paule sayeth) is gyuen vnto vs. And ther-  
 fore the patience of the gostly persons: is of that  
 spirite, that so dyd sende and mynistrer the sayde  
 loue, & not of the selfe psons, though they be neuer  
 so iuste and gostly. For (as we sayde before) it is a  
 gyfte of god, that no person (of hym selfe) may ob-  
 teyne oz come by. Notwithstandinge euery man (as  
 oftymes we saye) hath of god that grace frely gy-  
 uen of his owne bountie & goodnes: that he maye  
 dispose hys wyll, hert & mynde to leyne vnto that  
 grace, and to folowe the motion therof. So than  
 is the patience of gostly psons: grounded & hath  
 begynnynge & rote of charite (whiche as p̄ Apostle  
 sayeth) doeth susteyne, suffer and bere all thynges  
 to be bozne and suffred. Accordyng therfore vnto  
 the quantite of loue and desyre in both, the gostly  
 and woꝛldly psons, is the quantite of paynes and  
 troubles, for p̄ thyng that is beloued, & desyred, is  
 moze strōgly and gladly suffred, and moze mekely  
 and myldly bozne and taken. Yet is there muche  
 G. iij. Differēce

Ymo.

Ro. 5. 5.

1. Coz. 13.

Aug. de  
pacifis



## OF PACIENCE.

30c. 3. d

2. 30. 2

difference betwene these paciencies. For the worldly  
 pacience ingendred of worldly loue of those thynges  
 that be transitorye, and that sone passe and be  
 gone: is not from a boue (as saynte James sayth)  
 of sapience. And saynte Iohn commaunded his dis-  
 ciples therfore that they shulde not wyl ne desyre  
 to loue the worlde, nor those thynges that be ther  
 in. The worldly pacience (than) is al worldly, and  
 the gostly pacience heuenly. The one bestly & car-  
 nall. The other gostly and spirituall. The one/  
 synfull, and dyuelyshe. And the other good, and  
 goodly. Vnto the ton pacience: man may attayne  
 and reach by hym selfe, by his owne wyl. But vnto  
 the tother not so. And why. The cause is that the  
 concupiscens, desyre, and loue wherby the worldly  
 persons do so styffly and obstinately bere and suffre  
 paynes and sorowes: is of the worlde & all synfull,  
 and man (of hym selfe) may fal into synne, though  
 he can not by hym selfe aryse agayne vnto the  
 state of grace, as by exauple, a man can not clymbe  
 vnto a steple toppe without streyt, or some other  
 helpe, but when he is at the hyghest place therof:  
 he may of hys owne wyl without helpe fal downe.  
 But vnto the gostly pacience: man may not so at-  
 tayne, and come, of hym selfe, be cause the seruour  
 loue, and desyre wherby the gostly persons done so  
 strongly, and meruelously, suffre so wonderfull  
 paynes: is of god, and god is a spirite impossible  
 that maye not suffre ne haue any payne. A man  
 therfore can not loue that thyng impossible: with

out

out he be holpyn & inflamed with that godly fyre  
 that is the holy goste, & so then maye he loue god,  
 and by that loue he may suffre, and gladly bere:  
 vn sufferable and vnberable paynes for god. For  
 (as we sayde before) charite bereth and suffreth al  
 thynges. From the whiche charite saynte Paule  
 sayde no thyng shulde departe him. Nother trou- Isa. 43. d.  
 ble, nor angurthe, nother hongre, thurst, nor colde  
 nor peryle nor ioperdy, ne psecucion nor vengauce  
 no dent of swerde nor drede of death. For hyt is  
 wyrtten that we be mortified & put to death every  
 daye / in all our lyfe tyme for the (good lord) but  
 in all these do we venquyshe and ouercome al for  
 hym and by hym that hath perfectly loued vs. For  
 I am certene (sayeth he) that nother death ne lyfe,  
 nor angelles, nother pyncipates nor vertues, no-  
 ther thynges instant or pfect, nor thyngs to come,  
 no strength nor power, nother heyghe ne depthe,  
 nor any other creature: may departe vs from the  
 charite, and loue of god, which is in Christe Jesu,  
 our lord and mayster. Nowe you se what myght  
 and strenght loue hath, and howe in woꝛldly psons  
 hyt causeth them to take great labours and suffre  
 muche, and so to lerne pacience / and yet is hyt in  
 dede no pacience, nor woꝛthy the name of paciẽce,  
 although hyt be a suffraunce, and so doeth seme  
 only pacience. For (as we haue shewed before) the  
 cause of the suffraunce doeth make pacience, & not  
 the selfe suffraunce, yet may we christians take ex-  
 ample at theyꝝ suffraunce that be woꝛldly: to lerne



## OF PACIENCE.

and wynde true faythfull & meritorious paciēce. And muche may we be abashed & a shamed of our dulnes and vnkynndenes, when we se oꝝ here howe they suffre & bere foꝝ þe bayne loue of theyꝝ lewde desyres, and howe lytle payne we take and suffre foꝝ god, to wynde very paciēce. Nowe let vs thā turne our face frō thys maner of paciēce, because we perceyue hys is not true paciēce, although the exeample myght moue vs and so teache vs / and let vs folowe þe exeamples of better maysters and moze sure lernynge.

¶ Of the exeamples of gostly persons.

The.xvi. Chapter.

**S**aynte James sayeth we may take exeample of the puel labour, payne and paciēce of puel persons, but muche moze of þe holy pphetes, whom nowe we bleste and prayse, foꝝ theyꝝ paynes and sufferynge, you haue harde (sayeth he) what Iob suffered, and what ende our loꝝde made: you haue sene and perceyued. Nowe than, yf we shall take the doctryne and leryng of our paciēce / befoꝝe defined, and described, at and by exeample, we maye well begynne at the exeample of oure Loꝝde god that (as saynte Paule sayeth) doeth (by greate paciēce) carie, byde, and loke foꝝ oure conuersion from synfull lyfe vnto good lyfe. But here must you beware that you thynke not ne be leue, paciēce to be in god as hys is in vs. foꝝ we

Aug. 1. 4.

Aug. 1. 4.  
Aug. 1. 4.  
Aug. 1. 4.  
Aug. 1. 4.  
Aug. 1. 4.

Aug. 1. 4.

Aug. de  
paciētia  
Capl. 1.

can neuer haue patience without payne, without  
 sufferynge of losse, hurte or grefe, whiche maner of  
 passions be neuer in god, but when god doth iu-  
 nystre Justice, & so doth punyssh the synne of man:  
 then we saye that god is angry & displeased, and  
 yet in dede ther is no perturbacion of h<sup>e</sup> passion of  
 Ire in hym. And agayne when he doeth vse vnto  
 vs his mercy, grace, benignite and goodnes: then  
 saye we that god loueth vs, & is pleased with vs,  
 and yet be ther non suche mutacions nor chaun-  
 ginges of affectyons, or passions in god. And yet  
 may we say that god without any passion: is most  
 hyghly patiente. And that he hath not only moste  
 perfecte patience: but also that he is the selfe essen-  
 ce of all patience, and the founteyne, well spryng, and  
 begynnynge of all good patience. And therfore  
 they erre and thynke muche a mysse: that do saye  
 they may haue patience of theyr owne selfe by the  
 libertye of theyr fre wyll. For Dauid sayde, good  
 lord god, thou arte my patience. That god hath  
 patience, and that muche and meruelous, aboue  
 that any tonge can speke, or any heart may thynke  
 appereth openly from the begynnynge of the  
 worlde. In that specially: that he so pacietyly, and  
 mercifullly suffered and bare, the greates unkynd-  
 nes (& yet forther) the great rebellious obstinacie,  
 and disobedience, of our fyrst parentes Adam, and  
 Eue. And also of theyr fyrst sone Cayne in sleynge  
 of his brother Abel. And euer (sythe that tyme hy-  
 therto) hath borne and suffered, and yet doth, bere

H. J.

vnto

Aug. de  
 paciencia  
 et cypri-  
 anus.  
 aug. bti  
 supra.  
 Cap. 5.



# OF PATIENCE.

Expi-  
ous bbi  
supra.

(vnto the greate contumely and dyspyte of hys  
mayeste, & honour) the ydolattre of Caynes poste-  
ryte yllhwe and ofspyrnge, and of al infideles that  
sette bp theyr fals goddes & theyr ydoles of yerth  
metalles, of ston, & wode, in theyr pofane tēples  
that is to saye, such tēples as were neuer cōsecrate  
ne halowed, but (cōtrarye vnto all good religion)  
wycked & cursed, he suffreth them to do vnto them  
sacrifice and sacrilege. And yet god doth not only  
suffre, and most patiently bere them in all these &  
many other abhominacions: but also dothe gyue  
hys gyftes equally as well vnto thē as vnto hys  
chosen chyldren. The son, the mone, and þe sterres  
the elementes all maner of wedders, all maner of  
frutes and fode, in lyke vnto the good, and badde  
or yuel psons. And although hys be in hys power,  
and also iuste vnto theyr deseruyng, to take ven-  
gaunce and wreke vpon them, & bitterly to destroy  
them, yet notwithstanding þe he is dayly assayled  
and prouoked by theyr many, & cōtinuall offences  
and malycious hardnes of herte, yet (I saye) doth  
he, by great patience, differre his iustice, and doth  
tary, byde and loke whether they wyll chaunge / &  
amende theyr lyfe. For he sayeth. Nolo mortem mo-  
rientis. I haue no wyll that the synner shulde dye  
in his synne but rather that he shulde be cōuerted  
and turned from the death of synne, and that he  
shulde lyue. Retourne (sayth he) and come agayne  
vnto me. And by hys pphete. Iohel. Retourne you  
synners, & come home (sayeth he) vnto your lord  
god

Exechi.  
18.

Mal-  
ch. 3.  
Iohel. 2

god. For he is merciful ppytuous and patient, and  
 hath greate compassion vpon the myserie of man,  
 redy euer to restrayne, and withdraue his sentece,  
 and iugement agaynste the malice done & shewed  
 vnto hym. Here nowe dothe appere that we maye  
 take exeample at our lord god to lerne patience.  
 For (as we haue in a reuelacion of our holy mo-  
 ther saynte Byrget) patience dothe enter, & synke  
 into the herte and mynde of man, by the exeample  
 of our lord god and of his holy sayntes. Sythe  
 god (than) is bothe our lord and our father (as  
 chryste sayeth in the gospell) we ough to loue, that  
 he loueth. For that thyng that he loueth: is to be  
 (of ryght) beloued. And that thyng, that he loueth  
 his goodnes, & mageste, doeth comende & prayse,  
 and set forth for exeample to be folowed. And euery  
 seruante is bounde to folowe his lord, & mayster  
 and hyt becometh the chyld: to folowe the father.  
 And so dyd the olde fathers of the olde testament:  
 folowe god in patience as they: lord, and father.  
 Adame had greate patience with Cayne when he  
 had slayne his dere beloued sone Abel, and he had  
 no mo sonnes then but hym alon, wherby Adame  
 had greate occasion: to sle hym agayne as iuste &  
 due vengeaunce, for hys treaspas, & so dyd Cayne  
 suppose, & feare he wolde haue done. For he sayde  
 vnto our lord god, when he had cursed hym for  
 hys wycked dede, lo (sayde he) nowe dost thou cast  
 me from the face of the perth, and I muste be hyd  
 from thy face, and I wyll be a vagabunde, and a  
 renegate.

4. lth  
 Ca. 18.  
 p:ope  
 finem.

Se. 36.



## OF PACIENCE.

renegate in the perth, and therfore euery person  
that fyndeth me: shal haue wyl to sle me, but our  
lorde was more paciēt & wolde not suffre that: but  
rather let hym byde: & all the worlde myght lerne  
paciēce, & so dyd Adam & Eue, & theyr doughters.  
for so patiently they bare & suffred & vengeable  
dede, & none of them dyd so muche as chalenge or  
rebuke hym therfore. for they knowe wel he was  
so indurate & styfe w<sup>th</sup> despere: & he shulde rather  
be w<sup>th</sup> by theyr word, then better. Paciēce then  
was best. And Abel also was an exeample of pa-  
ciance, and a fygure of Chyste, sythe he wolde  
not resylste, ne withstande, no: stryue with his bro-  
ther, but lyke a lambe mekely and paciētly suffred  
hym to do what he wolde: The pacience of Noe,  
was notable, that without murmure or grudge,  
suffred so mekely & punysshment of our lorde, & also  
the mocke & dishonoure of his owne sone Cham.  
And Abzaham when he was comaūded to, sle and  
offre hys sonne, was (without resyltence, with all  
pacience of deuocion moſte redely obediēte. And  
Ysaake his sonne, with lyke paciēce and deuocion  
was as redy to be offred. Iacob shewed great pa-  
ciance when he fledde out of his countre from hys  
father and mother, for drede of hys brother Esau.  
And yet more pacient when he mekely appoynted  
to appease hym, hys enemye, with large presentes  
and gyftes. And what may be sayde of Ioseph, &  
not only dyd bere & suffred the great & innatural  
vnyndnes of his betherne paciēctly: but also  
for gaue

Cyprian?  
de paci-  
encia.

Ge. 6. 9.

Abidē.  
Gene.  
22. b. c.  
Abidē.  
27. g.  
Ge. 32.

Abidē.  
37. c.

forgaue them, and fedde and cōforted them moſte  
 charitable. Moſes was deſpyſed, & ſuffred many  
 rebukes and great troubles of the moſt vnkynde  
 people of Iſrael, & nere at the poynte to be ſtoned  
 vnto death of them. And he moſt mylde & paciēt:  
 prayed full hertely for them. Dauid ſuffred great  
 pſecution of Saul, & yet when he had hym in hys  
 daunger: he fauored and ſpared hym, & alſo when  
 he was ded: he mourned and bywayled hym, and  
 reuēged hys death, yf we ſhuld here recount Sa-  
 muel, Helias, Helizeus, Elay, Iheremy, and al the  
 holy prophetes, howe they by ſuffraunce wanne  
 the crowne of patience: hys ſhulde be to longe a  
 worke. Yet one great chāpion & ſingular exēple  
 of paciēce ſhall I ſet forth byfore you that is holy  
 Job. Loke vpon hym wel: and you may lerne good  
 patience. We ſhewed you before (yf you remēbre)  
 that all the aſſayles and troubles, & tentacions of  
 patience do fall and come vnto man, other by the  
 loſſe of worldly goodes or of poſſeſſions, or of the  
 loſſe of fryndes, or els for the hurte of the body, or  
 els for the blotynge and ſteynynge of fame and  
 good name, or els for the greue of mynde or pyll  
 of the ſoule. And in all theſe cōmunely mā is trou-  
 bled and tented, by man, norwithſtādyng that  
 ſometyme, god (as I ſayde) may, and doth pue the  
 patience of his ſeruantes, and ſo doth the dyuple  
 by hys lycence, & ſuffraunce, alſo. And this aſſayle  
 is moſt extreme & greuouſ, bycauſe of the powere  
 ſubtilite, & malyce of the enemye, that alway doth

2. Ro. 32.

1. Re. 2.

Ibidē.

24.

2. Re. 1.



## OF PATIENCE.

as muche as he is suffred of god, which is cuedet i  
 hys dede vnto Job. For fyrst he assayed, & examy  
 ned hym in hys worldly goodes, & y<sup>e</sup> not after the co  
 mune maner of fortune, to lose a part: but he toke  
 all, and that substance was not small, for he was  
 a lord of goodes & very ryche. And yet went he  
 moze nere hym, for where he was moze ryche, and  
 greater lord in y<sup>e</sup> he was a father of many fayre /  
 and bothe goodly & godly chylderne: he toke them  
 all, not one by one, as sekeneſ, & comune plages  
 do: but all in one instant, by a soden and vengeable  
 maner of death. And yet forther, whē he was leſte  
 without all worldly helpe, and cōfoꝛde, except his  
 wyfe alon (that vnto her housbande was as euery  
 wyfe is one body, one flesh, and as an other selfe  
 he and so shulde haue bene vnto hym a ſyngular  
 helpe and confoꝛde) the dyuyl armed her agaynst  
 hym, as befoze he had done Eve agaynst Adam /  
 and when he had lost al the worlde, & yet beyonde  
 all: the dyuyl had stryken hym with sekeneſ most  
 myſerable, not w<sup>th</sup> the ſton, oꝛ colyke, oꝛ w<sup>th</sup> leuers /  
 and comune plag<sup>s</sup>: but so ( with boytches & ſores )  
 bewrapped him that from the ſole of the fote vnto  
 the crowne of y<sup>e</sup> heade: was no place hole, no: yet  
 without extreme and moſte greuous payne, ache,  
 and woa, and that contynnally, daye and nyght  
 euery houre & minute without any remyſſion, eaſe  
 oꝛ reſte, and ſo clerely and betterly forſakyn of all  
 creatures: hauynge no place to hyde in: but the  
 muckhepe, oꝛ dongehyll, wher vpo ſettynge, and  
 with

Job. 1.  
E. D.

Job. 2.

Job. 2.

With a shell scrappynge the skabbes, & wyngynge  
 and a boydynge the stynkynge matter out of hys  
 forofull sores: she (I saye) hys wyfe, so armed and  
 taught (as I sayde) of the dyuyle: ferre passed her  
 mayster. For whē he had (fro most hygh psperte)  
 brought hym sodenly to be nother lord of goods  
 nor seruants, nor yet father of any chylterne, and  
 in body without helth vnto most cruel tourmētes  
 and miserie: she yet (beyonde al thys) assayled hym  
 with the most vnnaturall and must vnheltheably  
 wounde of vnkynndnes, whiche most vncureable  
 perceth the herte. For in stede of lounge & frēdly  
 cōfortable wordes: she assayled hym w<sup>th</sup> vpbaydes  
 and rebukes, and (ouer all) w<sup>th</sup> poysoned & more  
 then dyuyllyshe counsell, whereby, he shulde not  
 onely haue lost for euer, his most noble and moste  
 glorious & godly fame, & good name, of Justice,  
 whiche he had aboue all men vpon perth (god hym  
 selfe to wytnes that sayde of hym, & no man vpon  
 perth was lyke vnto him, synple, playne, without  
 gyle or deceyte, and so dreadfull to offēde our lord)  
 but he shulde also haue dampned his owne soule,  
 whiche was all the uisoys & labour of the dyuyle.  
 For when she had sayde that all his hope & holy-  
 nes was vayne and losse: she counseled, hym to  
 blaspheme god, and then to sle or kyll him selfe, to  
 be rydde and delyuered of his sekenes, & myserie.  
 But nowe marke well (for your lernynge) what he  
 answered vnto all these assayles, and troubles.  
 fyrste when all his goodes, and chyldrene were

Job. 1. b



## OF PACIENCE.

gone: he sodenly chaūged hym selfe and his aray,  
and fell downe prostrate vpon the perth & woꝛshy  
ped our loꝛde and sayde. God gaue all, & god hath  
taken hys awaye, as hys hath pleased our loꝛde: so  
hath hys come to passe, blessed be the name of god.  
And vnto hys wyfe he sayde. Thou spekest now,  
lyke vnto one of the fols that be faythles. Sythe  
we haue taken of the hande, and power of god all  
our goodes: why shulde we not susteyne, bere, and  
suffre the yuels, and greues. In all these thynges  
(sayeth the scrypture) dyd Job, no thyng synne  
noꝛ offende, in hys lyppes noꝛ woꝛdes. Lo in all  
these conflictcs and assayles, Job was nothyng  
broken ne bowed, but amonge all hys anguyshes  
pressures, assayles, blessed god, wherby his lady &  
maystres dame pacience had in hym the victoꝛye  
and triumphe. Foꝛ (as saynt Iohn Chrysostomus  
sayeth) Job had buylde his house vpon his soule  
vpon the faste and stable rocke & ston of pacience  
and not vpon the grauell of impacience. Our loꝛde  
in the gospel sayeth that the wyse mā doth buylde  
hys house vpon a ston, and the fole, vpon the grauel,  
and when the wynde, leyte, thonder, and stoymes  
come: the one standeth & bydeth all byntes, and  
the other falleth to ruyne, and is destroyde. So  
(sayeth he) yf a person wolde passefoꝛth vnto euer  
lastyng peace: let hym seke foꝛ paciēce by suffryng  
and beryng of trouble, and buylde his house that  
is to fyre and appoynt his soule hert / & mynde to  
byde what so euer come, be hys aduersite, be hys  
prosperite,

Job. 1. 2

De paci  
entia.  
domin  
lia. 4.

Math.  
7.

prosperite, and nother seke the one noꝝ the other.  
 foꝝ nother of the can hurt hym that is so appoynted  
 but rather bothe, may pꝛofette hym. And con-  
 trarie, that person that doeth buylde vpon grauel,  
 that is: that setteth hys mynde to folowe vayne &  
 voluptuous pleasure: is hurt by them bothe. foꝝ  
 he is as sone ouerthrowne with pꝛsperite, as with  
 aduersite. Example of both, yf fyne golde fall in  
 to the water: take it vp agayne/and hys wyll kepe  
 bothe his colour, & fynes. And caste hys forthwith  
 into the fyre: and hys shall nothyng be the woꝛs,  
 but rather the moꝛe feyre, and moꝛe fyne, and yet  
 be fyre and water cōtrarye. And so is it of the iust  
 person, appoynted (as I sayde) both in welth and  
 woo. But take cley, & caste hys into the water: and  
 hys wyll parte sone in sondꝛe. And yf hys be put in  
 to the fyre: it wyll waxe harde & out of kynde, and  
 lyke wyse of gresse, put it in water and it wyl sone  
 wydet, and rote, and cast it into the fyre: & hys wyl  
 be shortly bꝛent oꝝ burned vp. And so is hys of the  
 neglygent careles person without appoyntment.  
 foꝝ it is not the nature of tentacions & assayles:  
 that causeth the house, to stande noꝝ fall, but the  
 appoyntment and disposicion of the mynde. foꝝ  
 the houses spoken of in the gospell: were all one,  
 both were houses, bothe fully edyfied, & buylde,  
 both of one and lyke edificacion, the assaile of the  
 weders were the same, here rayne, & there rayne,  
 here floges: & there floges / here thonder, and lepte  
 and there the same, here wynd & storm: & there in  
 I. 1. lyke

Exaple.



## OF PACIENCE.

lyke maner. And yet the one house standeth faste/  
and y other, falleth downe, and why? because the  
foundacion, and grounde was not all one. It is not  
than the nature of the tēctons, assayles or trou-  
bles, but the foly of the buylder: that causeth the  
ruyne, and destruccion. Job therfore pyght hys  
fundacion suerly vpon the rocke, so that the furi-  
ous rage of the most malicious, & angry dyuyle,  
nor yet any of hys wyles or craftes coulde moue  
hym. Take good hede than (you desiples of pa-  
cience) and loke well vpon Job, where & howe he  
sytteth in his golden thzone, garnysed & set with  
the moste glorious apparell of perles, & pzeious  
stones in hys robe of purple decked w diamou-  
des. For so I assure you, was that mucke hepe or  
dongstyll where he sate amonge the extrementes  
and fylthy auoydance of bestes, in the robe & most  
ryche aray of his holy & glorious body, purpured  
with his pzeious bloude, and meruelous matter  
decked with the diamondes of boytches, byles &  
scabbes. For (as they sayde clerke saynte Ihoñ  
sayth) that donghyll was more noble, & worshyp-  
full then any kynges thzone and that aray: more  
ryche. For yet vnto thys daye (sayeth he) greate  
multitude of people of all maner of degrees and  
nacions do go in pylgramage, frō ferre cōtreyse  
ouer many sees: vnto the countre of Arabye, to se  
and loke vpon that donghyll and when they se it:  
they kneled downe with greate worshype & kyssed  
the holy grounde where his blode was shed, which  
is more

Chyiso.  
homilia  
5. 8.

Monas-  
te howe  
muche  
then  
relukes  
were in

is more precious and ryche: then any gold & those  
 boytches and scabbes: more dere, and desyable /  
 then any gemes or precious stones, and more be  
 these profytable vnto euery Christiane: then all  
 worldly goodes, and ryches. For yf (in case) a  
 man had lost a substance of goodes or had a chyld  
 ded or a wounde in his body: what profette or cō-  
 forte shulde they syght or loke of a kyngs throne,  
 and hys apparell full of gemes, perrye & precious  
 stons: do vnto hym: suerly non at al, or berye lytle  
 no: yet vnto any other pson: but onely a tēporall  
 delectacton, & pleasure, sone passed. But let hym (in  
 most hygh discōforte) loke vpo Job, & he shal se a  
 noble mā & very ryche (for so was Job) spoyled &  
 all hys goodes loste in an houre. And yf hys sone &  
 heyre were ded & he wout pshue: let hym loke vpo  
 Job, and se hym accūpenyed with. vii. sonnes, and  
 thyrre doughters and all married notable persons  
 of synguler vertue. And a berye greate household  
 and all sodenly slayne. And yet hys noble corps &  
 bodye, of tendre education brought vp, lyke a  
 gentelman, and neuer seke no: soze, before þ tyme,  
 & now sodenly stryken, not w one soze or twayne  
 but (as I sayde) from the sole of hys fote vnto the  
 crowne of his heade, all full of moste paynfull so-  
 res. Let the sozofull pson (I saye) loke hereupon  
 and he shall suerly be eased and releued more thē  
 by the syght of all þ royalte of this worlde. Nowe  
 good Christians you that wolde lerne pacience:  
 loke vpon thys throne, & there, þ is the donghyll,

honore.  
 q. per  
 ago and  
 more.



## OF PACIENCE.

and se Job sytte there amōge those fylthy maters  
 And ymagyne him to be an ymage of al golde set  
 (as I sayde) and decked with diamonds & gēmes  
 of all kyndes of p̄cious stones and more ryche-  
 garnyshed then I can tell you. For I can fynde  
 non so fyne mater vpon yerth: that myght be cō-  
 pared vnto that bloody body. So much was y na-  
 ture of that defourmed flesh muche more worshyp  
 full and honozable: then any yerthly mater moste  
 p̄cious. And those boytches, & byles: more byght  
 then the son beames. For those do gyue lyght but  
 onely vnto our bodyly syght, and eyes, and these  
 do illumyne & gyue lyght vnto the eyes & syght  
 of our soules. And also they made y dyuple blynd  
 and put out hys syght, and also put hym (lyke a  
 cowarde) vnto flyght. So sayth of hym saynt Ja-  
 mes Resyst the dyuple, and he wyl fle frō you and  
 saynte Paule, gyue no place vnto the dyuple. So  
 dyd he frō Job, when he had so vered hym, in hys  
 goodes and frendes in his body, and (as much as  
 lay in hym) in his fame, and soule. And when he  
 herde hys aunsweres and sawe hys pacience: he  
 flypped and stale awaye, and neuer more appered.  
 Howe agayne (you disciples of pacience) lerne at  
 thys doctour and sure scolemayster the discipline,  
 and exhortacion of the reason, meane, and way of  
 pacience, and howe muche trouble and tentacion  
 is p̄ofetable therunto, and howe muche pouerte  
 is a boue ryches: and sekenes a boue helth. And  
 (to conclude) aduersite a boue and more p̄ofeta-  
 ble

Jacobi  
 4.b.  
 Ephe.  
 4.f.

ble, then prosperite. For when Job was ryche, in helth, and in prosperite: then the dyuyle had somewhat to do with hym, he complayned to god vpon hym, and he fought with hym hāde to hande, as you haue herde a moze meruelous batayle then euer you herde of, among the gētiles or euer redde of in any cronicles or stozies. But when he had made hym poze and seke, & caste hym in al aduersite, then he durste not ons hysse any moze: but benquyshed and ouercome: he ran awaye a pale lyke a thefe with much cōfution, and great shame lerne you nowe thys lesson, & folowe the holsome exeample of thys valeant & most victozions champion, whiche notwithstandinge: was but a figure of the most excellent and chefe champion, & prynce of pacience, and the very selfe essenciall pacience.

¶ Of the pacience of our Lorde and sauour Jesu. The. xviij. Chap.

20: 17: 18: 19:



Oure sauour Jesu sayde in þe gospel, that the chylde doeth nothynge, but þe he sawe hys father do. And euery chylde doeth folowe þe father, we shewed you befoze somewhat of the paciēce of the father of heuen. Nowe shall we shewe you of the pacience of our Lorde, and greate mayster Jesu Chryste, hys essencial son, & our father, & sauour. For he dyd folowe hys father. And he wolde we shulde also folowe hym, and so with him to be the

Jo. 5. 18.

J. iij.

chylde



## OF PACIENCE.

chylde: also of hys father. And suerly hys is no  
 smal prayse for a man vpon yeth to be lyke vnto  
 god in heuen. No yet no small felicitye and ioye  
 for a person to haue that thyng in vertue, that  
 may be copared or lykened vnto þe laude & prayse  
 of god. And because therfore þe we shulde be lyke  
 vnto hym by folowynge of hys pacience: he sayde  
 vnto his disciples and by the vnto vs. Estote per-  
 fecti: sicut et pater vester perfectus est. Be you (sayth  
 he) perfecte: as your father is pfecte. So sayde he,  
 the chylde of god shulde be perfecte; and so he  
 shewed and taught that those that by the celestial  
 and heuenly natiuite, and regeneration: were re-  
 pared: shulde be made fully pfecte: yf the pacience  
 of god the father: dyd remayne, and dwel in them  
 and yf the similitude, & lykenes of god were ma-  
 nyfest, openly shewed, and dyd shyne in theyr wor-  
 kes. He taught hys disciples, yf they were stryken  
 vpon the one cheke: to turne the other. Our saui-  
 our than dyd not onely teache vs paciēce by wor-  
 des and pceptes: but also he expessed & set forth  
 pacience in his workes which workes, and howe  
 he so dyd: is not loste labour to recoūte, although  
 I knowe wel you haue them before you, in many  
 booke. But the louer (as you knowe) wyll be glad  
 to heare, and speke oftymes of that thyng that he  
 muche loueth. And I presuppose that you be the  
 louers of Chryste, and therfore can neuer here ne  
 speke to muche of hys actes. Prayse you than  
 and wep fyrst: howe excellent pacience hys was.

for

Mathe.

5. i fine.

Mathe.

5. f.

Lucke.

6. c.

for hym that was the sonne of god, & he the same  
 effenciall god, equall vnto hys father and in all  
 thynges of lyke maieste: to come downe from the  
 throne of the trinite, vnto thys vale of myserye/  
 although he nother lost ne leste any parte of per-  
 fection therby. And nothyng to abhorre dedygne  
 or dysdayne the wombe of the virgyne, and there  
 to take our vyle nature, and in the same nature to  
 suffre and bere all the myseryes & paynes of man,  
 that becūmeth hym to bere, and that were sufficiēt  
 for mannes redemption and to shewe hym to be a  
 naturall man. And forbecause (as he sayde hym  
 selfe) he dyd descende, and came downe to do and  
 fulfyll the wyl of hys father amonge other mer-  
 uelous workes of his grues (wherby he expessed  
 and set forth euēdēt tokyns of his diuine, & godly  
 maieste) he also kepte (by the tenour and ordre of  
 suffraunce) hys fathers patience. For forthwith  
 after that blessed incarceration: all hys other actes  
 and dedes: were accompenyed and garnysed all  
 with patience, he suffred in hys moste glourous  
 byrth, great incōmodities. A kynges sonne and he  
 a kyng he selfe: borne in a cōlyche, in bytter cold  
 and in sted of a kynges cradle: he was leyde in a  
 charyche wrapped in hay bytwene two bestes, he  
 shed hys p̄cious blode as other synfull chylderne  
 paynfully circūcysed. For he that neuer dyd, nor  
 euer myght do any synne: wolde suffre, & bere the  
 synne of other p̄sons. And settynge asyde or layng  
 on parte (for the tyme) hys immortallite, he suffred

Magp  
 ter sen-  
 tiō. 3.  
 lib. 10.  
 Capi. 15.

John.  
 6. d.

A. iij.

hym



## OF PACIENCE.

hym selfe to be made mortall and dedly, that innocent & gyltles in hym selfe: he myght be slayne & deye for the gylty man. And yet in all hys depe pouerte he toke the due honour of kynges when he was shewed vnto them by myracle of the sterre to be the kyng and maker of the worlde. And yet sone after when he had bene presented in þe temple he suffred hym selfe and his dere mother and supposed forther, to be dyspyed to flyght out of hys owne natyue countre, vnto a strounge lande. And not longe after hys retourne: he wente mekely w his parentes vnto Jerusalem at the tymes statuted and ordyned to do sacrifice. And although a chyld of .xii. yeres: yet as an auncient man in wysdome and lernyng, he taught the doctours in disputyng: the mystries of theyr lawes. And for the conforte of hys sorowful mother myssyng hym thye dages: he descended and came downe from Jerusalem w her, & her housbande hys supposed father: vnto nazareth. And was subiect, & obedient vnto them as a chyld (although god) vnto hys parentes, he also lord vnto S. Iohn baptiste, dyd not dedygne ne dysdeyne to be of hys seruant baptized, & washed in the lauacre, and founte of regeneracion amonge synners, notwithstandinge that he came to gyue remyssion and for gyuenes of synnes forthwith after hys baptyme: he went into wylernes among bestes, and there alon without any cūpeny of mā: fasted fro all maner of bodely fode. xl. dages and forty nyghtes cōtynually, be cause þe other psons

Gulde

shulde therby be fully fedde and made spiritually  
 fatte. He then beganne to be hongry, & to fele the  
 payne of hunger: because that those that were fa-  
 myshed for greate defaulte of the worde of grace:  
 shulde be ful fedde with celestiaall & heuently bred.  
 And yet befoze that he toke any bodyly fedynge:  
 he suffred the tentacion and subtell assayle of the  
 dyuell, and waged with him open batayle, hande  
 for hande, and victoriously venquyshed & ouer-  
 came hym, and put him to flyght. And so gaue vs  
 bothe exeample, & also strength: so to do in euery  
 tetacton, He than beganne to do myracles, and to  
 shewe exeample of all perfection, and to take bo-  
 dyly labours, to go aboute the countrey, in hete, &  
 colde in calme & stormy weders, by water and by  
 lande, in hunger and thurst. Faynte and wery, to  
 preche and teache the worde & kyngdome of god.  
 And amonge his disciples not as a lord ouer his  
 bonde seruants by worldly pompeuse power: but  
 euer beynge, gentil, mylde, and meke: he intreated  
 them in all and withall brotherly charite and loue  
 howe greate patience he expressed in beynge and  
 sufferynge of the Iwes: no tonge can tell, he shew-  
 ed vnto the: vnspekeable kyndnes & they rean-  
 swered hym euer wth most vnnaturall unkyndnes,  
 he was borne of theyr nation in theyr countrey.  
 And (as he sayd hym selfe) he came principally for  
 that people. And there he byganne fyrst to do my-  
 racles, & to preache with all diligence to bynge  
 them vnto the ryght fayth, & vnto the true buder  
 standynge

Math.  
 11. 21



## OF PACIENCE.

standyng of theyr owne lawe. And they wold not receyue hym, nor gyue credence vnto hym, he fede them by myracles: and the sone forgate hym, and neuer thanked hym therfore. He cured theyr seke people by hys godly vertue. And they sayde hys was by the power of the dyuyl, when so euer they toke occasion at any of hys wordes, or workes, he euer charitably satisfyed them by auctoryte and good reason, when they proude spake vnto hym: he mekely reanswered when they with raylynge wordes, rebuked hym: he with softe & soubre manner: spake vnto them. And euer was he most diligente to wyne and gether them vnto god: that were mooste rebellious and obstinate. And when they pursued hym: he auoyded and gaue place, tyl hys tyme, was cū that he him selfe had appoynted for his death. And then howe cruelly they behaued the selfe towarde hym, the ordre of his passion doeth shewe, euidently. In euery artycle wereof is playnly set forth, both theyr extreme malycious crudelyte and bytter malice. And his most hygh charitable pacience. To recounte here and rehers vnto you the sayde passion: nedeth not, you haue hys in so many workes & booke, set forth by ordre of dyuers auncient auctours. In thys, on thyng you may note hys paciēce meruelouse wonderful and perfecte, that he dyd not onely here, & suffre hys entimes, so mekely and constantly in all hys lyfe: but also dyd praye for the so charitably, and wepyng so hertely vpon the crosse, at hys death.

O meruelous

**O**mercifulous and must vn declareable cxeample  
 of pacience, he taught his disciples this pacience  
 befoze in p:cepte by wordes, as the gospel doeth  
 wytnes in many places. In Math, he sayde vnto  
 his disciples I bydde you (sayeth he) loue youre  
 enymyes. Do you good vnto them that hate you  
 and praye you for your persuers & harmeres. And  
 for them þ̄ shamefully & falsly do rebuke you that  
 you may be the chylder of your heuenly father, &  
 so (in concludon) to be perfect in pacience as he is.  
 And when our sautour (goynge to death) had wa-  
 shed the fete of hys disciples and also (for þ̄ great  
 cxeample of pacience) the fete (amonge the) of hys  
 enymye and fals traytoure Judas: he sayd vnto  
 them: Se sayde he, & take hede, knowe you what  
 I haue done vnto you. You call me mayster and  
 lorde, and you saye well. For in dede so I am yf  
 than I your mayster & lorde: haue wayshed youre  
 fete: you muste also (of duete) eueryche washe the  
 fete of other. For I haue gyuen you cxeample, þ̄  
 as I haue done vnto you: so shulde you also do, in  
 lyke maner. Note you deuoute disciples, what he  
 dyd vnto them and what cxeample he gaue. In  
 that obseruance of washynge he gaue the cxeaple  
 of profounde mekenes, and in the berynge and  
 suffrynge of the traytoure Judas he gaue cxeaple  
 of must perfect pacience, for he knewe well befoze  
 that he wolde betray hym, & yet notwithstanding  
 he promoted hym vnto the must hygh degre of hys  
 church þ̄ ordre appostolyke. And not only washed

R. H.

hym

Math.

5. 5.

Jo. 3. 2.



## OF PATIENCE.

Augu.  
 tcmo. 4.  
 contra  
 dona.  
 Epist.  
 163. pa-  
 gina.  
 478. d.  
 et tcmo.  
 8. In  
 psal. 10.  
 In do.  
 confido.

hym with his other bploued frendes: but also febe  
 hym amonge the w<sup>th</sup> hys owne holy sacred body, &  
 p<sup>re</sup>cious blode. Rememb<sup>re</sup> you now, howe merue-  
 lous patience hit is to knowe a domesticall / and  
 houssholde enemye: and neuer to detect ne byw<sup>re</sup>y  
 hym, and yet when he came vnto the dede: wolde  
 not denye to kysse the treatour. Thus you p<sup>re</sup>ceue  
 howe he bare and suffred, that his vnrasonable,  
 and insensible creatours myght not bere. For the  
 son, the mone & the starres, and the foure elemen-  
 tes: dyd not bere ne suffre his death patiently, but  
 openly shewed them selfe to be confounded trou-  
 bled and discontent therewith. The son and the  
 mone & the starres (bycause they wolde not se, and  
 beholde y<sup>e</sup> cruell dede of the Iues) dyd hyde and  
 withd<sup>ra</sup>we they<sup>r</sup> beames and lyght. So that the  
 nyght dyd close, & shyt vp the day & all remayned  
 in darkenes. The yerth quaked the stones brake,  
 graues opened, and ded cories dyd arysse, and all  
 to complayne (in they<sup>r</sup> maner) vpon the innocent  
 death of they<sup>r</sup> maker. And he hym selfe, in al thys  
 wrongfull intreate: nothyng sayde, ne spake ther  
 vnto nothyng was he moued. No<sup>r</sup> yet (in al these  
 paynes and passion) shewed he any sparckle of the  
 least token of his maieste to be knowen, but perse-  
 uerantly, and continually, he suffred all vnto the  
 laste ende, bycause that our lady patience shulde in  
 hym triumphe, and be shewed and knowen full /  
 and perfect. And yet after all thys se and byholde  
 a patience, aboue paciēce, that is that he dyd, and  
 yet

yet doeth, receue vnto grace them that flewe hym,  
 and that they may be cōserued, & kepte therin. He  
 setteth open the gates, & sacramentes of his holy  
 churche vnto all persons that wyll retourne and  
 come whome vnto hym. For the moste vnkynde,  
 aduersares, the most fel blasphemers and raylers  
 and the most cruell and hatefull enemies of hys  
 holy name, yf they wyll repente and do penaūce:  
 knowlegging theyr defaulte, and trespas: he doth  
 not only receyue vnto grace, and forgyue wholly,  
 and fully all theyr synnes, but also he doth gyue  
 them inestimable & vnthynkeable rewarde that  
 is, here in thys lyfe a conforstable quietude & reste 2. Coz.  
 of cōscience. For saynt Paule sayth. Our glozpe 1. c.  
 prayse, and conforste, is the testimonie and wytnes  
 of our conscience, and thys is no small gyfte nor  
 lytle to be estymed or weyed, but yet that foloweth  
 is more and greater gyfte that is the rewarde of  
 the kyngdome of heuen in ioye and blys euerla-  
 styng. Oh good Jesu, what may be more pacien-  
 tly, more benignely and gently, or what maye be  
 more louyngly and mercifully, spoken ymagy-  
 ned, or thought. Those that shedde the blode of  
 Chyste: were quykened, and made lyuely, by the  
 same blode of Chyste. Suche and so greate and  
 meruelous is the pacience of Chyste. And els, yf  
 hyt had not bene so greate: we shulde haue lacked  
 and myssed in the churche of Chyste many greate  
 doctours and teachers, and examplers of pacieūce  
 As saynte Paule saynt Cypriane, & dyuers many  
13
other



## OF PACIENCE.

other, yf we than do dwell, and byde in Chyſte,  
 (moſt dere bzetherne & deuote ſcolers of pacience)  
 yf we haue clothed (as ſaynt Paul ſayeth) and put  
 Ro. 5. d. Chyſte vpon vs, as our lyuery that is, yf we wyl  
 faythfully were hys lyuery clothynge, & bere hys  
 connyſaunce and bage of armes, yf we take hym  
 for the way / and meane of our helth, & ſaluacion:  
 let vs (then) that do folowe hys holſome ſteppes:  
 1. Jo. 2. go, and paſſe forth after hys Exeamples, for ſaynt  
 John ſayeth, who ſo ſayth he dwelleth in Chyſt:  
 muſt walke and go forth, after ſuche forme & ma-  
 2. pe. 2. ner as he walked & wente. And ſaynt Petre ſayde  
 vnto hys diſciples, Chyſte dyd ſuffre, and take  
 payne and paſſion for al leuyng and grynge,  
 exeample vnto all you faythfull people, that you  
 ſhuld folowe hys ſteppes. for he dyd neuer ſynne  
 nor trespas, nother in dede nor worde. Note thys  
 poynt well (good deuote reders) that ſyth our ſa-  
 uour Chyſte neuer offended in the leaſt thynge,  
 and yet ſuffred moſte, and that moſte wyllyngly  
 alſo without any gruge: hys exeample of paciẽce:  
 muſte nede be vnto vs excellent and occaſion (of  
 good reaſon) for vs to take pacience and gladly  
 to ſuffre / that we haue well deſerued for our ſyn-  
 nes and offences. 20: 15: 22: 23

**T**hat our owne myſerte and multitude  
 of our ſynnes ſhulde moue vs vnto  
 pacience. The. xliij. Chap.

Yf we

**Y**f we cōsyder how much we (of iustice) be bounde, and howe much (of good reason) we haue deserued to suffre: we may the rather be moued vnto paciēce. Fyyste than that we of iustice, & ryght: shulde suffre all paynes, and sozowes patiently: let vs remēbre the sentēce of our lordē god, which sentence (anone in the bygynnyng of the woꝛlde, and of man kynde) he gaue vpo our parentes and foꝛefathers Adam and Eue, because ꝑ they myndeles and foꝛgetfull of hys cōmaundement: wylfully brake hys lawe, wherby all theyꝝ posterite, yssue, and offsprynge: be boꝛne, and bounde vnto pꝛessures, cōflictacions, paynes troubles and labours: all the tyme of thꝝ lyfe. Foꝛ thus our lordē sayde vnto Adam. Because thou wast obedient vnto the voyce, and counsell of thy wyfe. And so hast eaten of that tree, wherof I cōmaunded the, thou shuldest not eat: cursed be the yerth in thy woꝛke. Thou shalt in greate labours eat therof, all the dayes of thy lyfe. And hyt shal byꝛng foꝛth vnto the, thoznes and bꝛeres oꝛ bꝛemles. And the herbes of the felde: shall be thy fode. And in the swette of thy face: shalt thou eat thy brede vnto the tyme thou retourne and tourne agayne into yerth, wherof thou came, & was made. Foꝛ thou arte duste of the yerth, and into duste shalt thou retourne. Thys is the sētece of god, vnto ꝑ which: all we be boūde, vnto the tyme that death departe vs from thys woꝛlde. Foꝛ by thys sayde sentence,

Genes.  
3. c. d.

℞. iiii.

all we



## OF PACTENCE.

all we must nedely remaine, and byde in sorowe,  
mournynge, payne, trouble, and labours, all the  
dayes of our lyfe. And so eate our bryde in the  
swette of our face, and in continuall myserie. In  
tokyn wherof: euery man when he is fyrste borne,  
and receyued into the hospitall and ynnys of this  
worlde (for we haue here no dwellynge place) he  
begynneth hys lyfe with teres and weppynge. And  
although he be yet ignorant, & no thyng knoweth  
of thys worlde, ne any thyng els cā he do (in that  
fyrste natiuite and byrth) but wepe, yet by the pro-  
uidence, and disposicion of nature: he lamenteth  
and mourneth. And thus the rude and vntaught  
or vnlearned soule, and lyfe of man: forth with in  
the fyrste begynnynge: doeth (by hys weppynge, and  
mournynge) testifie and wytneseth the anxietes/  
angurshes labours, stornes, and turmoyles of  
thys worlde wherinto he entreth and cūmeth. For  
certainly, as longe as we lyue in thys worlde: we  
muste nedely swete and labour and suffre many  
greues: And yet in all our paynes: shall we neuer  
haue better solas and conforzte then of paciēce. All  
thys nowe haue we shewed vnto you: that you  
shulde euidently perceyue, and se: howe by þe iustice  
and ryghtwysnes of god: we be bounden to suffre  
and take paynes, and moued by our owne miserie  
to lerne paciēce, yet haue we a forther occaston to  
suffre, & to lerne paciēce: of our owne deseruyng.  
For that I spake of before: was iuste and due vnto  
vs, not of our owne deseruyng: but on þe synne  
of

of Adam, called synne originall. But & yf we loke  
wel vpon our selfe, and duely cōsyder: howe (after  
our byrth) we were washed, and clenſed from that  
synne in the blode of Chryſt, by the holy ſacramēt  
of baptyme, and yet howe muche payne we haue  
ſyth þ̄ tyme deſerued by our owne actuall ſynnes,  
we haue occaſion of good reaſon to ſuffre mekely  
and ſo to lerne pacience. A well lerned man ſayde.  
*Qui ſua meritis pondera: ferre poteſt.* He that doth  
meſure well hys burthens and weyght of ſynnes:  
maye the moze eaſly ſuffre & bere the paynes due  
therunto. Reaſon ſheweth that he ſhulde iuſtly be  
punyſhed: that hath deſerued ſo to be. But who is  
he that neuer dyd ampyſſe, ne euer deſerued payne,  
ſhewe vs which is he: and we ſhall laude, & prayſe  
hym. The prophete ſayth. *Peccaui cum patribus  
noſtris, iniuſte egimus, iniquitatem fecimus.* We  
haue (ſayeth he) done ſynne, as our fathers dyd, &  
we haue done vniuſtly, and wrought iniquite, and  
wickednes. And Salomon ſayth there is no man  
that may not ſynne. And ſaynt Iohn ſayth. Yf we  
ſaye we haue no ſynne, we deceyue our ſelfe / and  
truth is not in vs. All than be ſynners, wherfore  
euery man (of good reaſon) ſhulde bere and ſuffre  
any teniporall payne or trouble for hys ſynne ac-  
cōrdyng vnto hys merite, and deſeruyng, & that  
with a meke, and penitent herte, and with a good  
wyll and glad mynde (as ſaynt Gregorpe ſayeth)  
becauſe he may thereby, auoyde, & eſcape paynes  
and troubles eterne and everlaſtyng whiche (as

Marck  
ales cor  
cus.

Brego.  
s. moza

ſal.

3. Regu  
8. e and.  
2. Bar.  
6. f. g.  
2. Jo. 1 d

7 Moza  
lium.

9 Moza  
lium,

L. i.

he



# OF PACIENCE.

he sayeth)shalbe force without pacience. And a lered Poete. *Leuiter ex merito quicquid paciare ferendum est.* What so euer(sayth he) thou doste suffre, by thy deseruyng: shulde be lyghtly borne. And þy wylse Seneke. *Quod merito pateris: pacienter ferre memento. Cūq; reus tibi sit, ipsum (te iudice) dāpna.* Remembze frende(sayth he) to bere patiently, that thyne owne merite, & deseruyng thou dost suffre. And syght(in thyne owne consctenie)thou art gyltye, make thy selfe thyne owne iudge, & cōdempne thy selfe, what hurte, oꝝ wꝛonge can be done vnto any man, oꝝ sayde: that he hathe not by some maner of meanes deserued. I cā fynde none. Peraduenture, you wolde saye, that yf a true man were called these, oꝝ accused and suffred death foꝝ that thyng he dyd not stele: that were then(you sayde) a wꝛonge, which he had not deserued. And in lyke maner, yf a byꝛgyne were accused and falsly cōdempned of fornicacion & vncleennes, as the holy wyfe Susan was, vnto thys I sayde. By some meanes he had not deserued. Foꝝ I herde of a mā that was iudged to be hāged foꝝ stelyng of a best which he neuer touched ne euer saw. And whē he came vnto the place of execucion, the galouse, he sayde vnto the people. Lo(sayde he) I neuer stole thys beste. And yet haue I deserued thys death, not foꝝ þ bullocke: but foꝝ þ mattocke. Foꝝ he had before stolne a poze mans mattocke. And though a man stole neuer any suche goodes, yet hathe he oftymes stolne, & withdꝛawne frō god hys duete.

And

**Ouidi⁹**

**Seneca**

**Danie .  
13. d. c.**

And lykewyse of the most pure and clere vyrgyne  
that although without any touche of man, or any  
delyberat consente vnto the synne of vnclennes  
hathe kept her bodely vyrginite: yet hathe she per  
aduecture done fornicacion (as p̄ pphete Hieremy  
sayeth) with many wanton louers. For as oft tyme  
as, by any other synne, she hath offeded our lord:  
so oft tyme hathe she done spirituall fornicacion, yf  
than she were accused of vnclenes though neuer  
so falsly: yet were not that accusacion vtterly vn-  
deserued. So than be we fawty in all that can be  
done vnto vs. And no thyng cā be sayde, ne layde  
vnto our charge: but p̄ we haue (by some maner or  
meanes) deserued that & moze also whiche thyng:  
yf we do wel consyder, and wepe: may (of good rea-  
son) moue and gyue vs occasion, and also may in-  
duce, lede and teache vs to suffre, & so (as diligent  
disciples) to lerne, and to approyche vnto paciēce.  
Thus we conclude that our owne myserie & wre-  
chednes: may be an occasion of paciēce. Nowe  
shall we make you a breue recourte of the sayde  
comodites of paciēce, by the effectes of impaciēce  
and so make an ende with the merites & rewarde  
of paciēce. ¶

Hiere.  
3.a.

A breue recapitulacion and shorte recourte of  
the sayde comodites of paciēce, by the  
respecte & cōsideracion of impaciēce  
and of the merites & rewarde  
of paciēce. The. xix.  
Chapter.

L. ii.

Because



## OF P A C I E N C E.

**B**Ecause (good deuoute chzistians) that you maye (the moze redyly haue in mynde: the sayde cōmodities, and benefites of pacience: I haue here set forth a cōpendious and shozte recourte of them. And that the goodnes and profet of paciēce may the moze byghly appere, & the moze euidently be perceyued, and knowne: let vs consyder the hurtes harmes and the puel incōmodities of impaciencie. For (as we sayde byfoze) contraries leyde to gether (as blacke, and whyte) do eche shewe the better for other. As pacience than, is a gracious gyfte of god: So is impaciēce: a worke of the dyuyl. And as the persons: that haue god dwellynge & bydyng within them: be patient. So those persons: whose myndes and hertes, & dyuyl hath in possession: be alwaye impatient & vnrestfull. The dyuyl hym selfe coulde not suffre & god made mā after hys owne ymage. And therfoze by impaciencie he fyrst perpyshed, and loste hym selfe. And Adam by the impaciencie of the appul forboden, dyd breke the cōmaundemēt, and so fell into deth, bycause that he loste and lefte pacience, that shoulde haue bene the keper of the grace byfoze receyued of god. And impaciencie caused Cayne to inuye & sacrifice of hys brother Abel. Esau by impaciencie: solde his honour, and enheritaunce for a messe of potage. And impaciencie caused the chyldren of Israell, the chese chosen people of god, to be vnto hym most vnkynde, and after they meruelous

enelous deliuerance out of Egypt: when Moyses  
 was a while absēt, and with god for they welch:  
 they made a calfe they god, and euer they were im-  
 patient & rebellious agaynst the goodnes of god,  
 and slewe hys prophetes, and hys iuste & true ser-  
 uantes. And neuer dyd they leue they impacience:  
 vnto the tyme they came vnto the crosse, & precious  
 blode of Chyste, what thynge els suppose you but  
 only impacience, doth cause these heretykes (after  
 the exeample of the Iues, to rebell & rage agaynst  
 Chyestes sayth. And (agaynst hys peace and cha-  
 rite) to moue so many odious, & hateful diuisions  
 discencions and debates in the church of Chyst,  
 Suerly no thynge but impacience alon. And to  
 make (as they saye) short tale. All p pacience doeth  
 edefye and bynge vnto glozie, profet and good,  
 impacience doeth destroy, and bynge to ruyne and  
 to nought. Nowe (good deuout reders) the yuel  
 incōmodities, and hurtes of impacience: and the  
 good and profetable cōmodities of pacience well  
 cōsydered peysed and weyde, let vs than (not as  
 truandes: but as diligent scolers) kepe the scole of  
 pacience, by the whiche pacience we do here dwell  
 and byde in Chyste, and by whom we may come  
 with hym vnto the presence of hys father, that by  
 hym also is our father almyghty god. For paciēce  
 is verpe plentiuouse, & largely spred, & not closed  
 no: shyt vp in any strayte corner, no: yet lymyted  
 no: appoynt vnto any short or narrow termes or  
 spaces. For the vertue, and power of pacience: is



## OF PACIENCE.

open and stretched forth in length, & bredth. And although the largesse, bountie, & profet of paciēce cūmeth out of the fountayne, and springe of thys one name pacience: yet doth hyt (by many beynes ryuers and bekes: flowe, & renne abrode, so that non of all our actes or dedes can or may profecte and go forwarde to be worthy the laude prayse, and name of vertue: except hyt take perfection of pacience. For pacience is the vertue: that doth cōmende and betake vs vnto our lord, & ther doeth preserue, and kepe vs. Pacience doth cōpresse, and holde downe the violence and swellynge pufte of the proude herte, and byngeth hyt lowe downe obedient vnto Maystres mekenes. And pacience doth tempze and swage Ire, and wrath stoppeth the mouth, and bydleth the tonge from brallyng wordes: gouerneth þe mynde vnder due discipline, and good maners, and so maketh, and kepeth quietude, peace, and reste. She it is that queneth & cureth the perflous popson of Enuye, and malyce and restrayneth the raylynge rages of detraction difamacion, bacbytynge, and sclaundrynge. And she doeth open the cofres, & emptieth the bagges of the ryche: and releueth the poze. She teacheth fastynge and moderate fedynge. She auoydeth ydlenes, and putteth her disciples to labours and continuall occupacions. And she also it is that rebateth and queneth the furie, & the fylthy motions of the fleshe. And doth defende and saue in the vrgines: theyr blessed integrite and clennes.

And

And in the wydowes: they deuote chasteite, in the  
 married persons, she teacheth the that thyng that  
 god sayth (by the wyse mā) doth please hys spirite,  
 that is: the man and hys wyfe consentynge, & well  
 agreynge to gether. And (as saynt Paule teacheth  
 the Heb:ues) to kepe the sacramēt of matrimonie,  
 in all thynges honozable. And þe bed of wedlocke:  
 immaculate, & vndefuiled that is to meane: that  
 the acte of matrimonie be euer without the offīce  
 of god. Syth than we se, & perceyue: that pacience  
 is so necessarie, and cōmodious vnto all maner of  
 states, and degrees: in thys worlde: yet then is it  
 most necessarie vnto vs that be relygious psons.  
 Syth we haue made solen bowe, to stande conti-  
 nually euery daye, and houre in the front of the  
 batayle agaynst all thze enīmes, and neuer to fle,  
 no: to auoyde, no: to take any dayes, o: truce w:  
 the: but euer styfly to stande, fyerfly to fyght with  
 out feyntynge, as olde excercised and approued  
 warrours, it is than but a small thyng for vs to  
 suffre, and bere the amission, and losse of worldly  
 goodes o: possessions o: yet kyn o: frendes which  
 we haue bitterly forsakyn alreedy with al the plea-  
 sures of them, and bounde our selfe vnto wylfull  
 pouerte. No: yet is it any greate thyng for vs to  
 suffre sekenes and dysease, hunger thurst, & colde,  
 waychyng and bodyly labours. Syth we haue  
 promysed to subdue our fleshe vnto þe spprite, and  
 the body vnto the soule. And haue professed the  
 purite, & clenness of chasteite. We must abyde and

Eccle.  
25.8.Heb: c.  
13.8.



## OF PACIENCE.

here more, and greater payne, p[er]sonn[al], flockes  
 fethers, chenes, flayles, fyre, & rackyng, the swerde  
 and all kyndes and maner of tourm[en]tes, yee and  
 also the losse of lyfe: when iuste cause requirerh/  
 that also that (as we sayde) is aboue all bodyly  
 noyance: must we here contumely, rebuke fals ac-  
 cusacion, detraction batbytyng, scland[er]yng. And  
 the persecucion steynyng blottynge defoulyng,  
 teryng: r[et]yng, raggyng, & slepyng of our name,  
 and fame. And yet as though all these troubles  
 were of lytle regarde, we must abyde & stedfastly  
 stande agaynst that power: which: no power bp[er]  
 yerthe (of hyt selfe) maye resyst & withstande, that  
 is to bere and manly to withstande the assayles &  
 tentacions of the great enimie the dyuyl. And yet  
 (by the power of god, and by the helpe of my lady  
 pacience) we may resyste all hys power, and yf we  
 so do: he wyl shortly fle as a cowarde bequyshed,  
 and we shal gloriously triumphe w[ith] our maystres  
 paciēce. But yet ther is a perilous daunger to be  
 well wayted & looked vnto. for whē all the dyuyls  
 in hell can not speede to ouercome some p[er]son: yet  
 shall an nother person hys owne neyghbour and  
 lemyng frende a lymme of the dyuyl falsly decey-  
 ue hym, let hym therfore: that standeth (sayeth  
 saynt Paule) loke well, and take good hede that  
 he fall not. Pacience then inclynyng and lenyng  
 (by loue) vnto the holy gost & cleuyng faste vnto  
 the diuine, & heuenly helpe of god, shall (be hys  
 castell, and defence) to fyght strongly & gloriously  
 to stande

to stande agaynst the woꝝkes and moꝝions of the  
fleshe and of the body. And so to come vnto the  
merite of pacience. Of the whiche merite: we pro-  
mised somewhat to speke. ¶:✠:¶

¶ Of the merite, and of the rewarde of  
pacience. The. xx. Chapter.

¶:✠:¶:¶

**H**ys worde merite: is as much to save  
in cōmune Englyshe as a deserue, oꝝ  
a deseruyng, called also an perynyng  
as by exēample, yf a person be hyred  
to labour for a peny a daye, & yf hys  
labour be truly done: then hath he yerned & deser-  
ued. i. d. that is a peny. And h̄ is called hys waggs,  
oꝝ hyre, and called sūtpme merite, howe be hit that  
merite, & deseruyng doth pꝛecede, and go before  
the wages oꝝ hyre for a mā must deserue his hyre  
iustly, & truly before h̄ he may iustly, & ryghtwysly  
receyued hyt. So that merite, & deseruyng, than  
goeth before: And rewarde foloweth, and cōmeth  
after. And that rewarde, oꝝ gyfte oꝝ hyre: must be  
(of ryght) accordyng vnto the merite, and deser-  
uyng. For yf a man do hys duete well: he dothe  
merite and deserue to be well rewarded, and yf he  
do yuel: he deserueth to haue hys rewarde, accor-  
dyng. But here muste you knowe, & vnderstande  
that no man can ne may merite oꝝ deserue to haue  
any rewarde of almyghty god as due vnto hym  
worthly by iustice & right for any labour oꝝ dede

¶. 1.

that

August.  
de mori-  
bus ec-  
clie. c. 19.  
p. 1. d.  
Cap. 5.



OF PACIENCE.

that he can do. For a man þat is a bonde man vnto  
a lord: can deserue nother hye noz rewarte of his  
lord, as an hyed seruant may do, because that al  
that he can do is his duete. So is it of man vnto  
god. For (as our sauour sayde) we may iustly say  
when we haue done all that was comaunded vs:  
yet be we but vnprofytable seruantes, and haue  
deserued no rewarte. For we haue done but only  
our duete, wherunto: we were bounde. Yet muste  
you cōsider, that yf a lord dyd moue or require  
hys bondman to do a thyng for hys pleasure, and  
wolde promyse hym a rewarte for hys labour al-  
though hys were hys duete to do hys without any  
rewarte at the comaundement of hys lord: yet  
nowe (when he hath fulfylled hys lordes request)  
he hath deserued that rewarte, not because of hys  
laboure or diligence (for therunto was he bonde)  
but because of the promyse of his lord, whiche of  
cōgruence is bounde to gyue that he wylfully of  
hys liberalite promysed. So is it of man towarde  
god. For man is moze then bonde vnto god, and  
therfore can not (of hym selfe, deserue any reward  
of god, as worthy to haue that rewarte of ryght  
and as deserued: but onely by the grace of god,  
whiche doth precede, and go befoze merite. For all  
merite cōmeth of grace. But when almyghty god  
(of his owne liberrall goodnes) hath promysed, to  
gyue any certeyne rewarte for a certeyne worke  
do: dede then is he bounde of cōgruite, & cōuentēce:  
to gyue that he promysed as deserued of him that  
dothe

Dothe the worke, as when our sauour sayde, who  
so euer: dothe cōfesse me, and knowlege my sayth  
befoze the people of thys worlde: I wyll in lyke  
maner, cōfesse him, befoze my father þe is in heuen  
And yet notwithstandinge: it is not in the power  
of any person to knowledge that sayth: but onely  
by grace. So euery where: grace dothe pcedede &  
go befoze merite. But (as I haue oftymes sayde)  
god doth frely offre and gyue that grace, vnto all  
maner of persons: that they maye by that grace:  
dispose them selfe, & they? fre wyll to receyue / and  
folowe that grace, & so to aue: & haue, to seke, and  
fynde. And to knocke, & haue the gates open. And  
in lyke maner, fynally, to merite and deserue. But  
(in my mynde) the merite of patience passeth all  
other. for yf any thyng had bene of moze merite  
then patience: the father of heuen wolde haue gy  
uen hyt vnto hys dere beloued sonne our sauour  
Jesu, whiche came into thys worlde, not onely to  
redeme man: but also to merite for man, and not  
for hym selfe, that man myght haue, and merite /  
and deserue to haue, the most hygh rewarde, the  
kyngdome of heuen, by the merites of Chyestes  
patience. Martirdome is of excellent merite and  
patience is a kynde & maner of martirdome. for  
saynt Gregory sayeth, that those persons that do  
stryue with them selfe to venquysh and overcome  
they? passions and so to kepe patience: be martirs  
Amonge vertues: is a difference, of degre, for as  
meekenes: is rote and founteyne of vertues: so is

Examp  
ple.

Math.  
10. 2.

Greg.  
hom  
li. 5.

¶. ii.

discrecion



## OF PACIENCE.

discrecion the maystres. Pacience: keper, and p<sup>re</sup>-  
seruer, and p<sup>re</sup>seuerance the p<sup>ro</sup>fourmer, of vertues,  
without mekenes no vertu can be had. And with  
out discrecion euery vertu turneth into vice. And  
without pacience: all vertues be sparpuled & do  
pythe and sone be lost. And without p<sup>er</sup>seuerance:  
no vertue may come vnto effecte. Hankynde by  
impatience: lost paradylse (as we sayde befoze) and  
(suerly) without pacience: he cā neuer come ther  
agayne. For man by merite and deseruyng, lost  
that place: by merite (than) and deseruyng muste  
he (of good reason) wyne hys agayne. And syth  
to suffre paciētly, p<sup>ro</sup>ueis euer of moze merite: thē  
to do good: pacience is the nexte and beste meane  
to merite, & deserue h<sup>is</sup> retourne vnto the possession  
of paradylse. Happy then and gracious be those  
persons that haue here in thys lyfe, trouble and  
pynshmet for theyr synnes. And ferre moze hap-  
py, and moze gracious be those that wylfully suf-  
fryng: do optayne p<sup>er</sup>fecte pacience, for they cā not  
feyle of that most pleasant place, with much moze  
abundance of felicitye, and Joye: then euer Adam  
had in hys paradylse. And yet aboue the possession  
of the place, shall they haue a speciall token.  
For some vertues haue speciall tokyns, as virgi-  
nite, martirdome, doctrine, & suche other. I redde  
but late of a religious fether that taught one of  
hys disciples whiche toke greate payne to lerne, &  
had in custome to hyde by hys souerayn when  
he went to rest: vnto the tyme he cōmaunded hym  
to go

Grego.  
Supra  
Ezech.

Cypria-  
nus de  
pacien-  
cia.

Aug. in  
sermo.  
ad lyp.

In spe-  
culo  
spūaliū  
et in vī-  
tas pa-  
trum.

to go also to rest. And so by chance hys souerayne  
 fell sodenly on slepe, & the scoler wolde not depart  
 without licence, & he durst not waken his mayster  
 and so he remayned and tarped there all nyght  
 in greate payne of colde, and wayche, and on  
 the morowe when hys mayster a waked and sawe  
 hym: he merueled, and bade hym go to reste, after  
 whose departynge: hys mayster was rauyshed in  
 spirite, and he sawe heuen open, and our sauour  
 Iesu makynge of a goodly garlode, of meruillous  
 beaute, and ryches. And he aied sayng, for whom  
 (good lord sayde he) is that garlonde. And he  
 aunswered, hys is (sayde he) for thy disciple that  
 nowe departed, in rewarde for the paciēce he toke  
 thys nyght with the. Many suche examples hath  
 the deuoute father Iohannes climacus in hys  
 boke intytled. *De triginta gradib⁹* Scale celest⁹,  
 that is of .xxx. steppes or staues of the heuely lad-  
 der. whiche boke: our reuerende father confessor  
 mayster Iohn fawteter, late depected (whom Iesu  
 pardon) began to translate out of latyn in to En-  
 glyshe and I haue made an ende therof. Nowe I  
 praye you (good deuout reders) labour for thys  
 garlonde call hys (yf you wyl) a crowne (for in  
*Vitas pattrum*, be. vii. crownes set forth) & labour  
 then, and study for the crowne. But here: I se (by  
 your countenance, and deuout behauour) what  
 you saye to me. *Sy?* (saye you) here you do lade  
 vs with an heuie burthen, an entrepryse of merue-  
 lous difficultye and hardnesse. for we se well and



## OF PATIENCE.

Do euidently pceyue: that thys lady Dame, paciēce  
 is very goodly & good, louely and pleasant & also  
 muche profitable vnto all maner of persons. And  
 all we do couet and desyre paciēce, all do, loue pa-  
 cience. And euery mā prayseth paciēce. But Alas,  
 alas. We be so frayle, and incōstant that we can  
 not atteyne: that we so feruētly desyre, we do not  
 holde, & kepe faste, that we so syngularly loue, we  
 do not diligently exercise, and put in experience /  
 & practise: y<sup>e</sup> we so hyghly & so excellētly do prayse.  
 For who (sy<sup>r</sup> I praye you) is alwaye patient: and  
 specially amonge vs worldly persons, that dayly  
 haue so many occasiōs of displeasure, or yet amōg  
 you religtous, that call your selfe spirituall per-  
 sons, we feare but a fewe I wys. Yet good deuout  
 disciples: despere you nothyng. For the cōmune  
 prouerbe sayeth. Labor improbus omnia vincit.  
 Inportune labour: doth vëquysh, and ouercome  
 all thynges. Appoynt your selfe with herty / and  
 full purpose: to folowe and feruently to labour in  
 the scole of paciēce. And cal for grace, dispose your  
 selfe to receyue it, & you shall suerly haue it. Spera  
 in deo, et ipse faciet. Trust in god (sayeth the pro-  
 phete) & he wyl pfo<sup>r</sup>me your desyre. Begyn fyrste  
 to be meke, & mylde, sobre & of fewe wordes and so  
 go forth in your scole. And nother iudge you, nor  
 thynke y<sup>e</sup> euery hasty mocton or displeasure: doth  
 breke paciēce. For the pphete sayth: *Ma scilmini, et  
 nolite peccare*, be you wroth, & yet be not in wyl to  
 synne, you may se before, that in case: you maye be  
 moued

Obsec-  
 cio.

Answe.

Psal.

Psal. 4.  
 & ephē.  
 4.6.

moued & yet kepe paciēce. Remēbre also þ̄ you be  
 nother angel, noꝛ stone, but a lumpe of flesh of the  
 frayle Adam þ̄ may lyghly fall, your cōmune pꝛo-  
 uerbe sayeth. It is no shame to fal, but þ̄ shame is  
 to lye therby. Holy saynt Paul, þ̄ neuer dyd dedly  
 synne after his cōuercion: cryed out, bpō þ̄ flesh,  
 sayng. O unhappy mā þ̄ I am, who shal delyuer, Ro. 7. d  
 & rydde me, of this dedly body, we may (after him)  
 serue god in our mynde, although þ̄ flesh be frayle Abid.  
 Paciēce therfore (good christians) is not so lyght-  
 ly lost, for she wyl neuer forsake you: excepte you  
 wylfully fyrst forsake her, & despice her w̄ delybe-  
 ration. For cōtēpt may lose paciēce, & þ̄ is pilous.  
 For þ̄ wylse mā sayth. Ve hits, qui pdūt sustinēciām.  
 Woō & payne be vnto thē þ̄ do lose paciēce. God Eccl. 2. c.  
 dothe dissimble w̄ the fraylte of those p̄sons þ̄ be  
 dyedful to offēde him. Gyue credēce vnto god, & he Eccl. 2. b.  
 wyl reconer the, & refourme þ̄ when þ̄ swaruest oꝛ  
 doste erre. Euery man is cōmunely named, after þ̄  
 stue, oꝛ vice þ̄ he most b̄leth in dayly cōuersacion  
 As when a mā (for þ̄ most part) doth shewe meke-  
 nes: then is he called a meke mā, & when he so shē-  
 weth pryde: he is called pꝛoude. And in lyke wyse þ̄  
 p̄son þ̄ doth suffre much, & is seldon moued: is cal-  
 led a paciēt p̄son. And the hasty p̄son, is called im-  
 paciēt. Use you than, as diligent scolers, to suffre  
 paciētly, for þ̄ great part of yoꝛ life, & if (by chaūce)  
 you be moued, & (in that passion) say oꝛ do anyssē:  
 call your selfe quicly home, & be bothe soꝛy and  
 ashamed oꝛ abashed of your selfe, cry god mercy,



## OF PACIENCE.

and make amendes to satisfie þe party, et nō occidat  
 sol sup iracūdiā vestrā, let not þe son go downe by þe  
 your wrath or displeasure sayth saynt Baule, and  
 the dar I wel say, þe both your good name, & fame  
 of paciēce: shalbe cōserued, & þe you of god shalbe  
 reputed as paciēt. And accōrdyng vnto þe merite &  
 deseruyng of paciēce: to haue your hye, wag, and  
 rewarde, whiche rewarde shalbe double or treble.  
 For in this lyfe yf you in al psecutions, passions,  
 aduersites troubles: turne and applie your herte,  
 mynde, & thought vnto þe exāples before shewed &  
 specially vnto þe exāple of our sauour Jesu: you  
 shall not onely haue paciēce: but also you shalbe  
 glad & ioyfull to suffre for his sake as he dyd for  
 you & so shal you be redyed & made quiete, & rest-  
 ful in your mynde, & cōsciēce. And for your good  
 exāple in þe edifieng of your neyghbour: you shal  
 w our sauour be exalted, & haue good name & fa-  
 me aboue other. And when you depart out of this  
 worlde your maystres lady paciēce wyl accūpeny  
 you, & cōuey, & lede you vnto youre longe desyred  
 home, & there pset you vnto þe patron þe sede you þe  
 paciēce, where she wyl remayne & dwell w you, &  
 neuer depart fro you in þe psee & euerlastyng frui-  
 tion of þe selfe essēcial paciēce our lord god, & most  
 swete sauour Jesu Christe þe lyueth & repneth w  
 god þe father & w þe holy gost, one & selfe same god  
 w the worlde wout ende whider of hys mercifull  
 goodnes he byynge vs all. Amen. *Pray of your  
 charite for a late brother of Spon R. Whitfoorde.*

FINIS.

# **: A worke of dy- uers impedimentes and let- tes of perfection.**

20: 4: 22



At late I seide forth a lytle  
worke of the lyfe of perfectyon  
named the pype, or tunne of the  
same lyfe. And here nowe one of  
my brethren brought vnto me a  
treatise or lytle draught in latyn  
of an vncerteyn aucto: whiche  
he founde by chaunce: of certen impedimentes, or  
lettes of the spirituall profite, profitynge, good  
spede, & goyng forwarde in the iourney to obtayn  
& come vnto the same lyfe whiche tracte or draught  
I thought shuld frame wel vnto the same worke.  
And therfore I put hyt into Englysh, and added  
thervnto many thynges that I thought conue-  
nient for the same.

16: 22: 51: 20

## **Of the fyrst impediment.**

The fyrst impediment, & let to profite, and  
to go forth in the lyfe of perfection: is the  
defaute, want, or lacke of feruent desire  
therunto. For although euery mā wolde  
fayne haue that lyfe and dwell therein: yet ther be  
but very fewe that do profite, & go forwarde ther  
in, & cause is, they lacke feruour & louyng desire,  
and therfore they do not take the paynes labours

August.  
homil. 1.  
homilis  
art. 50.

And

and



**A worke of diuers impedimentes**  
and daungers, that do apperteyne and belonge  
therunto. For yf they dyd they shulde gyue studie  
and diligēce euery day, somewhat to amēde. But  
when the desyre is not feruent ne hotte, or skante  
a lytle warme, but rather colde, and flatte: then  
do the psons lytle or no thyng amēde, but as  
they dyd yesterdaye: so they do to daye, & as they  
do thys daye: so wyl they do to morowe, and so do  
they kepe on state and go no thyng forwarde, for  
lacke (I saye) of feruent desyre. But here you wolde  
paraduſture are, why is hys, or what is in cause, y  
a man hath not feruent desyre. Two thyngs may  
be in cause. One is, presumption of perfeccion. For  
many psons do stande well in theyr owne fauour  
and thynke, or iudge them selfe very holy & pfecte  
ynoghe. Theyr perfeccion doth so suffice thē: that  
they seke no farther, wherof Seneke sayeth, we  
wyl therfore, be no better, because we suppose and  
thynke our selfe very good alredy, and y best. An  
other cause is: presumption of wytte, wysdome, or  
connyng, which doth inflate: and blowe vp a pson  
into pryde, & cause hym to repute hym selfe some-  
what worth where in dede he is (of hym selfe) no  
thyng worth at al. The wysemā sayeth. Do not ex-  
toll, enhauns, ne lyfte vp thy selfe, in y cogitacion  
& thought of thy mynde, lest (by thyne owne foly)  
thou haue a fall. And saynt Augustyne sayeth, yf  
thou woldest come vnto a farther state of pfection  
(then thou haste: thou muste be displeased and dis-  
content with the state, & case thou art in. Ergo he  
that

**Quest.**

**Answer.**

**Senece**

**Ecclesi.**  
**6.2.**

**August.**

that wolde profete, and go forthwarde: must haue, a  
 feruent desyre therunto. For (as saynt Bernarde  
 sayeth) that person (for a suerte) is not good: that  
 wolde be no better. For when so euer þy bygynnest  
 to wylle or thynke that thou woldest be no better:  
 even then begynnest thou to leaue, or ceasse to be  
 good. For (as he sayth in an other place) the good  
 and iust person: doth neuer thynke ne iudge that  
 he hath comprehended, and gotyn perfection, he ne-  
 uer sayth: he hath ynough. For euermore: he hon-  
 greth, and thursteth iustice. So that yf he myght  
 alwaye lyue: he wolde alwaye contende, and gyue  
 diligence, to be moze iuste, and to profete, and go  
 forth euer fro good vnto better. They be therfore  
 blessed (sayth our sauour) that do hongre, & thirst  
 iustice, for they shalbe saturate, full fedde, and suf-  
 ficed. Thys is (than) the fyrst impediment or let of  
 spirituall profete, and good spede that you speke  
 of: I wolde fayne lerne, howe I myght obteyne, &  
 wyne the feruour of þy desyre. Certes I shal shor-  
 tly shewe my poze mynde therin. fyrst than, when  
 you pceyue that our lord of speciall grace hath  
 gyuen you that mynde and wylle that you wolde  
 fayne profete, & go forth in a good state: you may  
 nat loke shortly vnto the most hygh perfections,  
 such as holy sayntes haue obteyned, and bled, as  
 to haue all theyr thoughtes, and mynde vpon god,  
 and godly thynges, and lytle or nothyng to sette  
 by any thyng that is vnder god but so (by loue)  
 to be ioynd vnto god that you shulde with hym

A. li.

be:

Bernar

Bernar

Math.  
5. 6.

Quest.

Answer.



**A worke of diuers impedimentes**  
be one spirite, as the hote red brennyng pyre, is  
with the fyre. Marie magdalene: when she sought  
our sauour in the sepulchre: was no thyng content  
with the syght, speche, and cōforte of angels, nor  
yet with the p̄sence & cūpany of our blessed lady,  
no thyng myght satisfie, & content her, but only  
Chyyst hym selfe. These I saye, and suche other:  
be hygh poyntes of perfection wherin certeyne p̄-  
sons of speciall vocacion and callinge were exer-  
cised, after greate labours taken in the mortifica-  
cion of the selfe, yf therfore you shulde at the fyrst  
begynnyng: steppe forth shortly, and clymbe vp  
quickly vnto such hygh poyntes boted & spurred  
or (as Moyses wolde haue done) hosed & shodde:  
you were more lyke to fall, then to go forwarde.  
Begynne you therfore at the lowest steppe, of the  
steppe, that is to kepe (although rudely, sēbly, &  
bluntly) the p̄ceptes, and cōmaundementes of  
god. For that is the lowest steppe, or degre of per-  
fection, for vnder that is none. And yet may no mā  
come vnto that fyrst steppe: except he be boyde of  
mortall synne. The fyrst poynt than vnto this pur-  
pose, that is to obteyne the feruour of desyre: is to  
kepe the conscience clene, I meane not so that we  
neuer synne. For we be nother storkes ne stones /  
nor yet angels. But I meane, that you shulde ap-  
poynte w̄ your selfe stedfastlye, & obstinately ne-  
uer wplyngly to offēde our lord by any notable,  
or greuous offēce. But yf (by chaunce) you shulde  
do cōtrary vnto this holy purpose: you wold shortly  
seke

seke þ next remedy, that is fyrste to make cūpūctiō  
 in your herte with purpose, and full mynde to be  
 cōfessed, at due, or conuenient tyme. Then appoy  
 che vnto the sayde fyrste steppe, that is to haue a  
 diligent eye, garde, and awhyte, vnto the lawes:  
 cōmaundemētes, statutes, and ordinances of god  
 and holy church. And then, the next stepppe (after  
 myne opinton) is to appoynt your selfe vpo a cer  
 ten excercyse of lawfull occupacyon: for euery  
 houre of the daye, accordeyge vnto the state, and  
 condicion of your person, as yf you be relygtous:  
 then (with most hygh diligence) perfourme euer /  
 the dueties of the religion, for that vndone: no  
 thyng can be pleasaūt vnto god, whatsoeuer you  
 do. For euery houre of the residue: appoynt (as I  
 sayde) some certeyne occupacion (obedience euer  
 kept, and preferred) as studie, cedyng, wyttynge,  
 bodely labours, and euer let prayer be one, and ac  
 cōpeyny euery occupacion. And do not much care  
 althoughe your mynde chaunge often from one  
 occupacyon vnto another, so euer, þ the exchaung  
 be from good vnto good, and neuer vnto yuel, for  
 yf all be good: no man can tell, which vnto you is  
 best, or better, all though amonge the selfe thyngs  
 may be due cōparison. Thys poyntement doubt  
 les (yf hyt be cōtinued) shall increas the fauour.  
 So þ hyt be euer done for god alon, as in synall  
 effecte, & not for any worldly or bodely auantage  
 or pleasure, notwithstandinge yet, that yf it were  
 so done for such auantage: yet hyt may be lawfull,



A worke of diuers impedimentes.  
 & good to a boye yuel, although not vnto þ other  
 purpose of feruour I put the example here of re-  
 ligious persons: notwithstanding: I knowe well  
 that amonge seculare persons, be many gyuen &  
 wholly applyed vnto godly conuersacyon. They  
 may therfore eueryche accoꝝdyng (as I sayde) vn-  
 to theyꝝ state, and condiction so vse the selfe. vpon  
 thys dothe folowe the secūde impediment and let  
 vnto them that do not make stedfastly the sayde  
 appoyntement.

¶ Of the secūde impediment oꝝ let of spiri-  
 tuall pꝛofete, and increas.

The secūde impediment and let of the sayde  
 pꝛofection spirituall: is the diuision of the  
 herte, and mynde gyuen, and applyed vnto many  
 oꝝ dyuers thynges that be not godly, but rather  
 frayle and vayne tryfles, wordly, oꝝ bodply plea-  
 sures, & passions although (as I sayde) not synful  
 wherof is wytten i scripture. Effusus est sicut aqua,  
 non crescas. Thou art powꝛed out, and shedde as  
 water, and therfore thou mayste not increas / noꝝ  
 growe ne go foꝝwarde. The naturall disposicion  
 of water (when hꝛt is shed, oꝝ powꝛed out) is to  
 flowe, and renne abꝛode here and there, and so to  
 be dispersyd, and diuided in sondꝛe, so is it of that  
 mynde that is dispersed and diuided into many oc-  
 cupacions: hꝛt can not pꝛofete ne go foꝝth in the  
 sayde feruour. The old puerbe sayth. Pluribus in  
 mensuris, minor est ad singula sensus. The sens & wytte  
 of man

Gene.

49.8.

49.8.13

Uersus

of man gyuen and applyed vnto many thynges:  
 is lesse valeant vnto the synguler thyngs: that is,  
 vnto any one thyng by hyt selfe. Howe be it you  
 muste vnderstande that although the mynde be  
 occupied successuely with many thynges and al  
 spirituall then is all but one thyng in effecte for  
 al is for one ende, that is god, otherwyle is hyt in  
 vicious thynges. For as some colours do gether  
 and cōfōrte the syght, and some sparspoyle & hurt  
 the syght: So do al spiritual thynges gether and  
 knyt the hert, and mynde vnto one god. And con-  
 trary the vicious thynges do sparspoyle all at vn-  
 certente and make the mynde euer incōstant. So  
 than if you wolde pfecte & spede in this purpose:  
 you must gether your hert & mynde into one, that  
 is our lord, and most swete sauour Jesu Chyrist.  
 So sayth he by the wyleman. Fili prebe mihi cor  
 tuum. Sonne, or chyld (sayeth he) gyue me thyne  
 hert. And in the same boke before, kepe thyne hert  
 with al custody, and garde, for of hit doth thy lyfe  
 procede and begynne. And agayne, put me vpon  
 thyne herte as a seale faste ppynted. & is that thou  
 haue thyne herte, and mynde euer vpon me, & put  
 me as a ppynted seale vpon thyne arme, that all  
 thy workes be done for me and in me. And recede  
 than (sayth he) and departe thy selfe, fro all vayne  
 perturbacions and troubles. For ther be some per-  
 sons of that disposicion, that they wyl medel with  
 euery thyng, & all thynges: that be done, or sayde  
 cōtrarie vnto theyr mynde or affection: wyl they

Prouer  
23.C.

Prouer  
4.D.

Cantis-  
corū 8.B

Ps. 135.

reproue



**A worke of diuers impedimentes**  
 reproue though they be neuer so good, and nowe  
 murmur and grudge, nowe chydre, and bial: nowe  
 stryue, and thzete, nowe boiste bragge and craike, &  
 yf they be discontent oz displeased: they wyll kepe  
 hyt well in mynde, and wayte for a tyme to be re-  
 uenged: ful of suspicion, and temerarious iudge-  
 ment full of cōplayntes Cruell in the punyshmet  
 of all defaultes, except they? owne, and those wyll  
 they vtterly excuse/and neuer se them, ne graunte  
 vnto any, be they neuer so euident, neuer wyl they  
 forgyue, and yet wyll they boldly ate forgyuenes  
 of god. These, & many other lyke cōditions and  
 byhauours: do trouble the mynde, inquiete, and  
 vntreste the herte, teate the fleshe, and waste the  
 blode, dul the wytte, and corrupt the phantaspe /  
 byynge in scrupulosite, and many doubtes byede  
 puel thoughtes, and nuryth woys. And they do  
 let, and destroy al the swetnes, and seruour of de-  
 uacion, and drawe the persons vnto the peryll of  
 despere, yf pou wyl therfore spede in this purpose  
 you must gether in your herte, & fyxe your mynde  
 wholly and fully in our lozde god, and most swete  
 saupour Iesu Chyst, that dothe desyre (as þ wyse  
 man sayeth) and hathe pleasure to be, & byde with  
 you. My delectacion delite and pleasure (sayeth  
 he) is to be, & byde with the chylder of men. And  
 agayne. Se (sayth he) I stande at þ doze, & knocke  
 oz call, yf any man wyl here my voyce, and oppne  
 hys doze oz gate vnto me: I wyll entre into hys  
 hous, and I wyll soupe with hym, & he with me,  
 our

19:ouer  
 8.d.

Apoca.  
 3.d.

and lettes of perfection.

Fo. 51.

our lord dothe calle euery person by the infucion of grace, and he that wyl dispose hys wyl & hert therunto: may (by true fayth) receyue hys. And by the workes of fayth wrought in charite: he maye sowpe with Chryst, and Chryste with hym, that is (as ther foloweth) who so euer (by the sayde workes) doth venquysh, and ouercome his enimies: I wyl gyue (sayth Chryste) hym that gyfte, that he shal lytte, & reste for euer, with me in my thzone and chere as I dyd venquysh, and ouercome, and so do lytte and rest with my father, in hys thzone / and chere of eterne and euerlastynge blys. Amen

Abide.

**O**f the thyzde impediment, or let of spiri-  
tual profete, and good spede

¶ 20: 21: 22

**T**he thyzde impediment, and let of the sayde profete, and spede, is the lacke or want of discrecyon and wysdome. For discrecyon: is the mother of al vertues, and where she is abset: the persons do rather dekey then profete & go forwarde, the gostly enimie is bysye aboute them that lacke discrecyon: mouynge the to interpyse, & take vpon them greater labours then theyr disposicion, and nature may bere. And so do many psons fall into the dekey of bodply strength, and into great sekenes, and diseases, and some into the dekey & want of wytte, and were fantastical melancoly, & some starke madde, or folysh. And so nother do they profete vnto god, nor yet vnto them selfe, ne theyr

D. 1. neyghbour,



Calli-  
nus.

A worke of diuers impedimentes  
neighbour, but rather be (oftymes) couzous & vn-  
restfull. And in sekynge of remedy, recouer, and  
helt; some do were more dissolute, or delicate the  
euer they were before. After Johſſe Calliane in  
the collacion of the fathers wyrteth. Howe certen  
of the sayde fathers fell in argument and dispu-  
tacion what maner of vertue shulde moſte ſuerly,  
and ſoneſt (auoydng the deceytes of the enymie)  
lede and byng a person vnto perfection. For the  
determinacion wherof: they went vnto ſaynt An-  
tonie, he to be iudge, and there ſome of them ſayde  
that the moſt redy way, and meane vnto pfection,  
both ſtande in the cōtinual ble of faſtng wache,  
& prayer. For by theſe exercyſes, the body ſhulde  
beſt be extenuate, & mortified. And ſo be ſubdued  
and made obedient vnto the ſpīte. Some other  
ſayde that perfection ſtādeth moſte in pouerte for  
therin Chyſt was borne, & ledde all hys lyfe therin,  
and ſayde. Blessed be the poore, for the kyngdome  
of heuen is theys. An other ſorte ſayde, that very  
perfection ſtādeth in the exhbicion, & workynge  
of the workes of mercy, becauſe that Chyſt ſayde  
that in the laſte iudgement: thoſe workes onely  
ſhal be recounted and rewarded. Vnto the whiche  
fathers, reaſonynge euery man for hys owne opti-  
on: ſaynte Antonie aunſwered ſaynge all theſe  
that you rehers good brethren be very good / and  
hygh perfections. But to put the moſte hygh per-  
fection in any of theſe: can not be in any wyſe, be-  
cauſe of the chaunces that we ſe dayly fall in the  
perſons

math.  
25.

persons that do excercise these vertues without  
 that chiefe vertu, is mother, nurs, lady maystres  
 garde, keper and perfourmer of all vertues, that  
 is to saye: discrecion, of the which saynt Bernarde  
 wyrteth saynge, that discrecion putteth fourme,  
 and order vnto all vertues. For put away discre-  
 cyon, and then shal any vertu: be vice. But yf you  
 wolde are howe you shulde obteyne, and gete dis-  
 crecion: the sayde Mayster Iohn Cassian dothe  
 aunswere, that discrecion is geyn onely by meke-  
 nes, as the wyse man sayeth, where mekenes is  
 there is wysdome, and discrecion. The fyrst poynt  
 than of discrecion is to ake counsell, and the secunde  
 poynt, is to folowe the same. The wyse man sayth.  
 Sonne, without counsell, do no thyng, & after,  
 shalt thou neuer forthyke thy dede. The thyrde  
 poynt of discrecion: is to be playne, & to shewe the  
 very substance of thy hert thought, & mynde vnto  
 the person, or persons accordyng vnto theyr statte  
 and degre, of whom you wyll ake counsell. Wy-  
 (saye you) who is that? I saye (in all spirituall  
 thynges) (as in this mater of spirituall profete &  
 speche, or increas of vertue) ake you counsell of spi-  
 rituall persons, suche as you beleue, or verely sup-  
 pose: be wyse lerned, and vertuous, and specially:  
 of your owne spirituall father that hath the cure  
 and charge of your soule, & by his aduysse then go  
 vnto other persons. And euer in all thyngs doubt-  
 full: rather folowe that counsell: then your owne  
 wytte, lernynge, or reason, prompt euer and redy

10.ouer  
11.a.

Ecdi.  
32.b.



17. 107 A worke of diuers impedimentes  
to do ( without stoppage, or doubt ) what so euer  
they comaunde, & determyne, & leue bitterly (vnto  
your power) all thynges, that they prohibite, and  
forbede. For certainly, no man is sufficient for him  
selfe. The ordynance therfore of god, is that one

Act. 9. a. Shall helpe an other. Our lord dyd sende Paule  
vnto Ananie, sayng aryle, and go into the Cytte,  
and there shalte thou be taught what thou shalte  
do. And doubtles, the counsell of a symple deuout  
person of small lernyng, and lytle wysedome: may  
somtyme helpe and be much valeant vnto the per  
sons of greate lernyng, and wysedome. ✠ Note  
well that all the poyntes of discrecion before na  
med: do spyng of humilite, and mekenes. For the  
proude persons do comunely dysdeyne to ake any  
counsel. And though hyt be frely geuen vnto the:  
yet wyl they not folowe hyt, ne do thereafter. And  
to shewe playnly theyr dedes, and thought: they  
be abashed/and ashamed, pꝛde wyl not suffer the  
therunto. Thus you may perceyue ꝑ the sanctite,  
holynes, and perfeccion of lyuynge standeth not  
in outwarde bodyly excercyse as in wache and fa  
stynge. For so: the dyspyl myght be holy. For he  
neuer eateth, ne dꝛynketh ne slepeth, not wstādige  
those excercyses, do (doubtles) much cōduce away  
le, and dispose man vnto the vertues of pfection,  
that is to saye, vnto humilite, and obediēce, vnto  
charite, and kyndnes vnto sufferance, & pacience,  
vnto liberalite, & wylfull pouerte, vnto sadnes/ &  
sobriete vnto labour & diligēce. And vnto chastite  
and

and lettes of perfection. Fol. 55.

and clennes, which thynge yet, can they neuer do: without discrecion. Discrecion than doth triumphe and excel as lady, and mapstres, and doth dispose all thynge: with pleasure, and swetnes, loue therfore, and vse discrecion. I praye you.

¶ Of the fourth impediment & let of spiritual profere, and speche.

**T**he fourth impediment, and let of spiritual profere, speche, and increas, vnto the pfection and holynes of luyng: is verborite, claterynge, and talkynge, the vse, and custū of many wordes or muche speche. Job sayeth, that a person full of wordes can not be iustified, and saynte Gregory sheweth why. For a person (sayth he) gyuen vnto much speche, or talke: can not kepe the ryght way and troth of iustice. And the prophet Dauid. Vir linguosus, non dirigitur in terra. A person full of tonge, and of many wordes: can not be wel ordred in thys lyfe. And the wyseman. In muche speche: synne lacketh not. And agayne. Death, and lyfe (sayeth he) is in the hande, and power of the tong. To speke fewe wordes: is (in any person) a signe of wysdome, & sadnes. For (as the wyseman sayth) Stultus si tacuerit: sapiens reputabitur. A folle, yf he kepe silence, and speke not: shalbe reputed & supposed or taken for wyse: The prophet Esay. In silence and good hope: is greate strength, let euery man therfore (sayeth saynt James) be hasty swyft quicke, and redy to here or herken. But slothfull,

Job. 11a

Grego.

psal.  
139.

Prover  
10. c.  
Abid.  
18. d.

Abid.  
16. d.

Esay.  
37. d.

Ja. 10. c.

D. iij.

and



A worke of diners impedimentes  
 and loth to speke, and to be angry or mooth. That  
 person (sayeth he) that doth not offende in woꝛde:  
 Ja. 3. d. is a perfecte person. All religious persons ther-  
 fore, that shulde labour, incoꝛs, and gyue diligēce  
 vnto perfection: haue in hygh commaundement (by  
 theyꝛ statutes, and oꝛdenances) to kepe silence fro  
 all speche, in certen tymes & certeyne places. The  
 reason is, because that talkynge & cōmunicacion  
 doth spēde much tyme fruitles, distract the mynde  
 dull the deuocion, and taketh awaye the inwarde  
 consolacion and cōfoꝛte of the spirite. Saynt Ja-  
 mes agayne therfoꝛe sayth, yf a pson wolde sup-  
 pose, & thynke him selfe religious: not refreynnyng  
 hys tonge, but derepynge hys owne herte: hys  
 religion is bayne. An olde pꝛouerbe sayeth. Nam  
 nunq̃ tacuisse nocet, nocet esse locutum. Hyt neuer  
 noyed, ne hurte to kepe silence, but often hath hit  
 hurt me to speke. A notable lesson was taught vn-  
 to an olde father called Arsenius an abbate. Fuge  
 race, quiesce, ora, ieiuna, stude, labora. If you wyll  
 attayne and come vnto perfection: kepe wel these,  
 viz. poyntes, sle, and anoyde cūpeny, kepe silence,  
 lyue restfully, praye, faste, study, and labour. Of  
 thys notable vertue of silence: haue we spoken,  
 and wyꝛen at large: in our sayde boke of the pipe  
 lette thys now suffice I praye you.

Of the fyfte impediment or let of spiri-  
 tual pfete, & increas of pfection.

G: 20: D: 20:

✠: ✠: ✠

The

**T**he fyfte impediment and let of spiritual profete, good speede and increas of perfection: is incōstance vntedfastnes chaungeablenes. Nowe be hpt you muste here remēbre what we sayde before that to chaunge the exercise of lyfe, or lyuynge from good vnto good, and all to the intent of the ende before purposed: is not incōstance. for in cōstance is a vice that cūmeth proprely of a double herte. So sayth the Apostle James. *Vt duplex a lo* inconstans est in oibus viciis suis, that man that hath a double mynde and herte is incōstant in all hys wayes or woꝝkes, what meaneth that to haue a double mynde and herte. That is to serue two maysters, nowe god, nowe the worlde, nowe the fleshe, yet take hede. for lawfull occupacions bodily labours, and recreation or due fedynge: for necessite, or to be the more apte vnto the seruice of god, & vnto spiritual exercise: be alway well allowed, & be not seruice but rather the domination, & lordshyp, of þe worlde & þe fleshe. But whē a person doth often chaunge þe fourme or state of lyuynge for very pleasure of the worlde, or of the fleshe, as nowe to be religious, nowe secular, nowe of thys, nowe of þe religion, & so to trāsfourme, & chaunge hym selfe, as the poetes do fepne of one proteus, that could (at his pleasure) transfourme & chaunge hym selfe in to what fourme or fashon he wolde. So the persons that ofte do flytte, and chaunge: can not profete ne speke. The Englysh puerbe is, that the rolynge stone: gendzeth no mosse. And

38.7.8.



A worke of diuers impedimentes

Bernar

Marc<sup>9</sup>  
merul<sup>9</sup>  
lib 20. v.  
Cap. 17.

Lu. 7. d.

Mat<sup>9</sup>  
24. 21

Mat<sup>9</sup>  
24. 21

Mat<sup>9</sup>  
24. 21

Mat<sup>9</sup>  
24. 21

saynte Bernarde sayth yf a person shuld purpose to go vnto a certen place: yf he kepe one streight waye: he may come (at the lēgth) vnto the ende of hys iourney, but yf he take nowe one, and nowe an other way: he can neuer come vnto hys purposed ende. For errour hath neuer ende/ but alway begynneth newe. And as a deuout lerned man sayth. The ofte chystynge, and chaunge of the inconstant person: is copared, and lykened vnto a rede that moueth, and waggeth with euery wynd. But saynte Iohn baptiste (sayeth our sauour) was no rede. A rede also: is frayle and bycle, and bereth no frute. Holowe withynforth, and full of knottes. So is the wauerynge pson, brokyn sone or byused with euery tentacion, voyde of vertue, and good maner, a full of knottes, cūbrous, and frowarde, nowe he hath an appetite, and desyre vnto thys thyng, nowe vnto y, nowe thys thyng pleaseth: nowe displeaseth / & what nowe displeased, anon agayne shall please. And yf he begynne any good worke: he wyll before hys cū vnto ende: leue of: & go vnto some other, and so byngeth no thyng vnto pfection, & he cā nother syt, ne stande ne lye longe ne byde longe in any place he is so lyght so variant, so chaungeable, so flytting, & so much cōtrarious vnto hym self: y nother in word, nor dedes, is he the same person thys day / that he was yesterdage, no nor yet scant bydeth he one houre in one mynde, but rather (as they saye in prouerbe) he chaungeth, ix. tymes in a dynkynge whyle.

whyle. Suche a person therfore may not profete  
ne go forwarde, but rather is lyke to dekey & go  
backward. Incōstance ergo, and vnstablenes: is a  
greate impediment, and lette vnto thys purpose  
of spede.

**O**f the. vi. impediment and let of spi-  
rituall profete and good spede, in  
the lyfe of perfectiō.

**T**he. vi. impediment and lette of spiritual pro-  
fete, and good spede/ in thys purpose: is the  
negligence, and lytle care, or hede that is gyuen,  
or takyn to auoyde venial synnes. For all though  
they be not (of them selfe) dampnable: yet be they  
greate hyndrāns and let, vnto the profete, and for-  
warde spede, vnto vertu, & good maners. For (as  
they saye in the woꝛlde) he that setteth nought by  
small gaynes: ne careth much for lytle losse: shall  
neuer be ryche: so he that gyueth not diligēt hede  
and warnes vnto small synnes: may the soner fall  
into greater. So sayeth the wyseman. Qui spernit

minima: paulatim decider. He þ despiseth þ small:  
shall by lytle, and lytle: fall downe, and dekey, and  
saynt Gregory. Who so euer is negligent, & war-  
les to bywele, & auoyde smal synnes: shal doubteles  
(although not sodenly, but by lytle and lytle) fall  
from the state of iustice, and ryght wyse luyngē.  
Here paduētūre, some pson wolde are by question:  
howe veniall synnes myght drawe a pson fro the  
state of iustice: sythe they do not quenche ne take

W. i.

awaye

Eccl.  
19.2.

In per  
solari-  
bus.

Quest.

Answer



**A worke of direct impedimentes**  
awaye grace: soherunto may be aunsweted, that  
the passage, and forwarde speede vnto Iustice, &  
vnto the state of perfection: standerh moste in the  
feruour of charite, and (as is sayde before) in the  
feruent desyre of the sayde state. But sure hys is,  
that venial synnes (specially) in vse: do mynyshe  
much that feruour (as a lytle colde water doth the  
hotte sethyng mater) although not quenche hys  
clene: ergo the veniall synnes, do let the forwarde  
speede of the sayde profete, and passage spirituall.  
But any dedly synne: doth not onely lee, but also  
clerely quenche not onely the feruour of charite,  
but also the selfe charite, and so doth take awaye  
the lyfe of the soule, and spirituallie sle the person.  
And thus I saye, those persons y do not obteyne,  
and diligently haue them selfe in garde, & awaye  
of o: from veniall synnes: do were dul, and colde,  
and euery daye more dye then other, & all baren  
of deuocion. Therefore hys is not sufficiet for that  
person y wolde go forwarde in vertue, to auoyde,  
and kepe hym selfe from Criminall synnes, that  
is to saye: all suche synnes as be wo:thy bp o: cor-  
rection by the lawe, whether they be dedly o: veni-  
all: but also he muste care for the least, and moste  
pau: synnes veniall. Notwithstandynge hys is  
verye harde for any person to auoyde all veniall  
synnes. For as saynte Augustyne sayeth. There  
be some synnes without whiche our dayly lyfe, &  
couersacion cannot lightly passe. And saynt Ja-  
mes sayeth, that we all do offende in many thyngs,  
and

Crimin-  
al synne

He. 3. 8.

and the wylseman. The iust person (sayth he) doth  
fall. vii. tymes in the daye. And in an other place.  
There is no man: y doth not synne. And agayne  
who is he: that maye saye: my hert is cleane, and I  
am pure, and cleane fro synne, as though he sayde,  
no man may so saye, wherfore although we maye  
not indure longe in thys lyfe without some veni-  
all offences: yet shuld no man be careles of them:  
but rather inforz and gyue diligēce to auoyde al,  
and neuer by p̄sūcion wyllyngly, & knowyngly  
to cōmytte or do the yvest synne. For saint Hieron  
sayeth that the mynde, and soul that is dedicate, &  
halowed vnto Chyste: shulde euer be ware, & in-  
tende, and purpose to auoyde, and fle as well the  
small as the greete synnes. For although the ve-  
niail synnes do not suppose and thrust downe the  
soul into hel: yet when they be multiplied: they do  
wey heuy, & greatly greue. And saint Augustyne  
sayeth: that smal synnes be greuous, and heuy: as  
grauell stones be. And saynte Gregoꝝ, yf p̄ haue  
ouercomen greete synnes: beware (sayth he) thou  
be not cūbzed, and ouerthrowen in the grauelles.  
Thus maye you perceyue: that veniail synnes be  
an impediment, and much do let and hynder this  
sayde spiritual p̄ofete and forwarde speede of the  
lyfe of perfection, and shulde therfore: of all them  
that do intēde therunto: be auoyded with diligēce  
A verye good remedy (as semeth vnto me) to be  
hōpde of veniail synnes: is to statute & sup-  
pose in mynde: neuer by p̄sūcion, & knowledge

13:ouer  
29.b.

3.reg.8.  
13:ouer  
1.b.

Hierō

August  
30.10.15

August

Grego.



**A worke of diuers impedimentes**  
to do any synne, and then yf hyt come so to passe,  
that by chaunce you do veniall synne: as sone as  
you pcepue hyt: to make a cōpūction w a knoocke  
vpon your brest, or to lōke vp towarde the heuen  
or to make any other sygne or tokyn to satisfye  
priuely your owne cōscience, that you forsake hit,  
and wolde you had not so done, & when you come  
vnto cōfession: to make cōfession of al in general/  
and of those inspeciall þ be p̄sent in remēbrans,  
and thus an ende of the. vi. lette.

**¶ Of the. vii. impediment, and lette of**  
**spirituall p̄fete and forwarde**  
**spede of perfectyon.**

**T**he. vii. impedimēt or let of thys p̄fete, and  
passage forth in the lyfe of perfection: is a  
loue inordinate, and folysly fauour that many per  
sōs haue vnto theyr p̄p̄re body. feryng to hurte  
the body or to hynder the helth & state therof, & so  
they fal into a pusillanimitie, þ is to say a coward-  
nes of herte, that they dare not enterp̄yse ne auen  
ter vpon any streynes of lyuynge, they wyl not  
p̄ue the tender fleshy vnto payne. And that coward  
nes is cōpared vnto the wynter tyme whiche wyl  
not suffre the herbes of the grounde to floyrish, and  
byng forth frute. So in like maner theyr coward  
nes, and folysly feate doth let them to byng forth  
the flowres / and frute of vertu, & doth (in maner)  
make them lothful and lothe to labour, and euer  
to excuse them selfe as the wyse man sayeth. P̄g. 6

Deilest

delict timor. feare of drede doth some ouerthrowe  
the sluggyshe or slowe person. And agayne. The  
slugge sayth. A lyon is in my waye, and a lyonesse  
in the walke. So do these cowardes excuse theyr  
loth, and sluggysshnes. For in all harde or sharpe  
labours: they put more feare, & ioperdy. And more  
hardenes and diffultye then there is in dede, and  
so groweth a batell betwene conscience, and that  
tender, and feerful cowarnes, when (as the sayde  
wyseman sayth) the slugge turneth in hys bedde,  
as the doze doth in the heare, or hynges. For con-  
science moueth hym to ryse when he waketh / and  
sluggysshnes causeth hym to walowe, and turne  
ouer in hys bedde. For he is afrayde of colde, And  
so shortly to say to the wyseman: nowe the slugge,  
wyl, and nowe he wyl not, & so he neuer runneth  
backe & loseth vertue. Where the labour wareth  
ryche, and hys soule increaseth in vertue, and per-  
fection, we maye nowe (of these auctorites) gether  
thys cōclusion of troth that our propre fleshe, and  
bodies: shuld not, be inordinately beloued ne ouer-  
much charyshed, but rather to be had in a discrete  
hated. And that for dyuers causes, one is becau-  
se that (saynt Paule sayeth) the body is enemie vnto  
the soule, and the flesh: doth moue cōcupiscens,  
and vnlawful desyre agaynst the spirite. For they  
be euer aduersaries, and enimies eche vnto other,  
and yet must they nedely dwell to gether in thys  
lyfe tyme; whetfore the secunde cause is that the  
body is a great greife vnto the soule. And the corrupti-

Abide.  
26.c.

ubi su-  
p. a. 16. c

Lyra.  
Abide.

Prouer  
13. a. 12

Gal. 5. c.

Id. 14.

and



A worke of diuers impedimentes

to do any synne, and then yf hyt come so to passe,  
that by chaunce you do veniall synne: as sone as  
you perceyue hyt: to make a cōpūction w a knoocke  
vpon your brest, or to loke vp towarde the heuen  
or to make any other sygne or tokyn to satisfye  
priuely your owne cōscience, that you forsake hit,  
and wolde you had not so done, & when you come  
vnto cōfession: to make cōfession of al in general/  
and of those inspeciall þe be present in remembraunce,  
and thus an ende of the. vi. lette.

**O**f the. vii. impediment, and lette of  
spirituall profete and forwarde  
spede of perfectyon.

**T**he. vii. impedimēt or let of thys profete, and  
passage forth in the lyfe of perfection: is a  
loue inordinate, and folyshe fauour that many per  
sōs haue vnto theyr propre body. feryng to hurte  
the body or to hynder the helth & state therof, & so  
they fal into a pusillaminite, þ is to say a coward  
nes of herte, that they dare not enterpryse ne auen  
ter vpon any streynes of lyuynge, they wyll not  
put the tender fleshy vnto payne. And that coward  
nes is cōpared vnto the wynter tyme whiche wyll  
not suffice the herbes of the grounde to flooysh, and  
byrynge forth frute. So in like maner theyr coward  
nes, and folyshe feare doth let them to byrynge forth  
the flowres, and frute of vertu, & doth (in maner)  
make them slothful and lothe to labour, and euet  
to excuse them selfe as the wyse man sayth. Pige

Deilett

deilest timor. feare oꝝ drede doth sone ouerthrowe  
the sluggyshe oꝝ slowe person. And agayne. The  
slugge sayth. A lyon is in my waye, and a lynesse  
in the walke. So do these cowardes excuse theyꝝ  
loth, and sluggysshnes. foꝝ in all harde oꝝ sharpe  
labours: they put moze feare, & looperdy. And moze  
hardenes and diffultye then there is in dede, and  
so groweth a batell betwene conscience, and that  
tender, and feerful cowarnes, when (as the sayde  
wyseman sayth) the slugge turneth in hys bedde,  
as the doze doth in the heare, oꝝ hynges. foꝝ con-  
science moueth hym to ryse when he waketh / and  
sluggysshnes causeth hym to walowe, and turne  
ouer in hys bedde. foꝝ he is afrayde of colde, And  
so shortly to say to the wyseman: nowe the slugge,  
wyll, and nowe he wyll not, & so he neuer runneth  
backe & loseth vertue. Where the labour wareth  
ryche, and hys soule increaseth in vertue, and per-  
fection, we maye nowe (of these auctorites) gether  
thys cōclusion of troth that our propre fleshe, and  
bodies: shuld not, be inordinately beloued ne ouer  
much charyshed, but rather to be had in a discrete  
hated. And that foꝝ dyuers causes, one is becau-  
se that (saynt Paule sayeth) the body is enemie vn-  
to the soule, and the flesh: doth moue cōcupiscens,  
and vnlawful desyre agaynst the spirite. foꝝ they  
be euer aduersaries, and enimies ethe vnto other,  
and yet must they nedely dwell to gether in thys  
lyfe tyme; whetfore the secunde cause is that the  
body is a great grese vnto þe soule. And þe corrupt,

Abide.  
26.c.

Abide.  
26.c.

Abide.  
26.c.

Abide.  
26.c.

Abide.  
26.c.



A worke of diuers impedimentes  
and feayle flesh doth muche bere, and trouble the  
**Capl. 9.** spirite. So sayeth the scripture. Corpus quod cor-  
rumpitur: aggrauat animam. The body, that is cor-  
rupt and doth waste doth greue the soule. For the  
good soule wolde (many tymes) aryse, and waych  
and pray, and labour, but the body is greued ther  
with, and so doth muche let and hynder, wherfoze  
**Cicero**  
**in tust.** a great lerned man sayth. Multū refert, in quo cor-  
pore: anima bona sit posita. It forceth much (sayth  
he) into what body: a good soul be put. The thyrd  
cause why þe flysh shulde be had in discrete hatred  
is the synfuler loue that the flesh hathe vnto hyt  
selfe wherof (as fro the rote) doth spyrng all vice,  
and causeth the synne of the whole worlde euer to  
multiplie, as the holy apostle Paule dyd se / and  
**Timo. 3** perceyue by the spirit of god saynge vnto his dis-  
ciple Timothe. Knowe thou (sayth he) that in the  
last dayse towarde the ende of the worlde, pilous,  
and troubles tymes shal come. And such me shal  
be then: that wyl loue the selfe, proude, couetous,  
hyght mynded, blasphemers of god, & hys saynts,  
not obediēt vnto theyr parentes and theyr elders,  
and betters, vnkynde, cursed, & shrewde, without  
affection oꝝ loue, without peace quarelers all vn-  
restfull rebukers checkers and chalengers inco-  
ntinent of theyr bodyes, wylde ragers, & raplers,  
without benygnte, oꝝ getelnes, without pyte, and  
mercy, traytours, deceyuours, frowarde, and fals  
braggers, and boasters. And the louers rather of  
theyr owne voluptuous pleasures: then of god.  
And

And yet wlll they haue a countenance, and beha-  
 uour of faythfull religion: but the vertu, & troth  
 therof: wlll they (as ypocrites) deny, & p (sayeth  
 he) and auoyde all suche psons. Thys sayde selfe  
 loue of the bodye: doth also byed nurysh, & byng  
 in, the vices of p flesh, glorney, sloth, and lechery,  
 as the same apostle sayeth, and numbryeth, thus  
 fornicacion vnclennes, bolde vnbashfulnes, and  
 shameles, auarice which is p bondage of ydoles,  
 stryfte and debate cōparison and wraath, sects and  
 opiniōs. Inuie, & malice, homicide, & māslaghter  
 dyuers, festes and fedynge. Drunkenes, and such  
 other, whiche (sayeth he) I tel you, as I haue told  
 you befoze: who so vseth oꝝ doth: shall neuer come  
 vnto the kyngdome of god, let vs therfoze (sayth  
 he) cast away, and forsake p workes of darkenes  
 and arme oꝝ cloth our selfe: with the armour / oꝝ  
 harnes of lyght. And let vs walke honestly as in  
 the day tyme, oꝝ thus. So that we may in the day  
 tyme: walke honestly. Not in festes and fedynge,  
 not in drunkenes, & surfetes. Not in sluggishnes  
 and vnclennes. Not in contencions, stryfte / and  
 debates, no: yet in malice, oꝝ inuie, but let Iesu  
 Chyste, be our garment, clothynge, and aray that  
 is, that hys vertues & examples do appere in vs,  
 and in all our workes. And not to cure ne charysh  
 the flesh, in vnlawfull desyres & pleasures. For all  
 these thynges: do let the spirituall profete & spede  
 full passage in the lyfe of perfection. The popson  
 chystiane religion. For they do not suffer the in-



August.

A worke of diuers impedimentes  
furten, and moyster of goddes grace, to water  
a season the bared drought, or dymes of our harde  
hertes, what meruel is hyt than, though we wor-  
kyng these wretched vices: be made partcles of al  
diuine consolacion and godly coforte. For saynte  
Augustyne sayeth. Thou shalt neuer taste the  
dewnes, a pleasure of diuine consolacion a godly  
coforte: yf thou spotte, a defowle thyne herte and  
soule, with carnall delectacion, a fleschly pleasure.  
From the whiche delectacion: he saue, kepe a by  
hys grace delyuer vs: that derely bought vs our  
lord god, a most swete sauour Jesu Christ. Ame.  
A lytle lesson of. iiii. vertues, good, and profe-  
table to be had of euery person: but not  
to be called vn to remembrys but  
rather to be forgotten.

15:20:5

59.3.8.



The serpent (sayth holy scripture) was  
more wply, and deceptfull: then al the  
other bestes of the petch by whom is  
ment the great gostly enemie s diuyl,  
that in the serpent deceyued our fyrst  
parentes. The properte of the serpent is, p where  
so euer hys hede may entre: al the body may lyght-  
ly folowe. The hede of thys serpent: is the prynci-  
pall suggestioun, and mouyng vnto synne, which  
mouyng receyued into delectacion: may lyghtly  
byng a person vnto consent. And although not  
vnto the consent of actuall synne: yet may it cause  
the destruction of vertue. For saynte Augustyne  
sayeth,

in regu  
la. 14.4

sayth, al other synnes do worke, & labour to byng  
 the person vnto the acte & dede of synne, but pride  
 by bayneglozy: doth subtelly lye in wayte vpon the  
 good werkes, and vertues: that they maye pyshe,  
 and not come vnto effecte. So than, bountie and  
 goodnes, sauntite, holynes, and vertue: shulde be  
 in euery good faythfull chrystiane, but to call the  
 wylfully vnto remembraunce, & loke or cōsyder the  
 to be in hym selfe: is grete toperdy, excepte in cer-  
 ten causes of scrupulosite, or motions of despere/  
 or such other necessite, els I saye: yt were better to  
 forgete them. For the remembraunce of them: maye  
 lyghtly bynge a person to reioyce and take plea-  
 sure in them, and so to fall into baygneglozy and  
 spirituall pride: whiche vnto almyghty god, and  
 all hys anges, and santes: is much odious, and  
 hatefull, wherof saynte Gregory, sayeth, he that  
 in remembryng hys owne good worke or dede: doth  
 reioyce therin, may lyghtly: in allowans, & reysing  
 vp of hym selfe: fall ful lowe: in the syght of him  
 that is auctour of all humilite, and mekenes. And  
 well & worthely may he be called a madde fole: &  
 baynly boisteth him selfe of other mennes goodes  
 or ryches which he had borrowed. But (as saynte  
 Paule sayeth) what thyng haste thou man, that  
 thou hast not receyued in pyest, & borrowed goodes  
 as though he sayde no thyng. And syth than thou  
 so hast taken, and borrowed hys, why doest thou re-  
 ioyce, boist, and crake therof, as though thou had-  
 dest not so taken, and borrowed hys.

And

Gregory



Grego. Gregoꝝ agayne, he sheweth out boꝛoed goodes  
as hys owne: doth fight with god with hys owne  
rewardes and gyftes. Wellende therfore (sayeth  
saynte Augustyne) and come downe lowe: þ thou  
mayst ascende and clymbe suerly vp, make thy selfe  
hyle, meke, & lowe: that þ mayst be exalted & pro-  
moted, lest peraduenture, yf thou exalte thy selfe:  
thou be plucked downe: agaynst thy wyll: for so  
sayth our sauour in the gospel. Qui se exaltat,  
humiliabitur. Who so euer: doth exalte, et enha-  
uns, or set vp hym selfe: shall be brought downe, &  
made hyle, and lowe. By these auctorities, & many  
mo: dothe appere, that to call vnto remembraunce/  
our good dedes, or vertues, is not pꝛofetable, but  
rather perillous. Notwithstandyng: for such cau-  
ses as I shew before in extreme disconforte, it  
may be lawfull and good as we haue of the holy  
father Job, in the. xxi. Chapter throughout. And  
specially at the houre, or in the pꝛesence of death  
as is euident in the booke of kynges of the good  
kyng Ezechias. So may we do at suche tymes /  
or in such necessities, that is to saye to cal wyllfully  
vnto mynde, and remembraunce our good dedes and  
woꝝkes, or the paynes that we haue suffred, for  
the love of god to quench vire, and to kende, and  
strengthen vertue. And therfore I wolde aduise all  
them that shall for me to be present with any per-  
sons drawynge vnto death, to put them in remem-  
braunce of all suche, and that they neuer shynke (at  
that tyme, vpon any of our offenses that euer they  
did)

byd, but to comytte all those, with stedfast fayth/  
and pure hope: vnto the passion and death of our  
sauour: and vnto hys mercy. Amen.

**O**f the secude poynt that shulde rather  
be forgotyn: then remembred.

**L**ike as we shulde not call vnto mynde, o; re-  
membrence our good dedes: So shulde we cle-  
rely forgete all yuel and wronges done vnto vs/  
of any pson for any cause. And yf by chauns any  
suche come vnto mynde: put them quely awaye  
with violence. So was comaunded in the olde  
lawe. Seke not vengauns, no; to wke thy selfe,  
no; kepe in thy mynde: the iniurie, o; wronge of  
thy neyghbour. But here, some persons wyl saye.  
Syr: I can fynde well in myne herte to forgyue  
the wronge: but I can not forgete hys. And al-  
though I do not seke, o; mynde any meane of ve-  
gauns: yet my hert doeth some tyme aryse, and I  
then murmure and go out of cūpeny, & wyl no-  
ther salute, ne be saluted of the parties, and yf (by  
chauns) I can not auoyde: then I checke, o; bp-  
brynde the person of the wronge. Thys forgyue-  
nes can not discharge the conscience byfoze god.  
And yet be they in wrys case, that make outwarde  
a fayre face, as though all were clerely forgyuen,  
and yet inwarde they bere rancoze and grugge, &  
wolde be glad that god, o; some other persons:  
shulde take vengauns, o; do some hurte vnto the  
parties. Thys is in dede a very hatred, & who so  
doth, he hath

Leuit. 19. 19.

Berners  
supps  
cantie.



A worke of diuers impedimentes  
kepeth hyt in herte: be homicides, and manslaughterers.

1. Jo. 3. c.

Qui odit fratrem suum, homicida est. Who so euer  
(sayth the scripture) hateth his brother: is a man-  
sleer. That hert or mynde, that lyghely forgeteth þe  
benefetes of his frende: and that holdeth & kepeth  
well in mynde, the hurt and iniurie of hys foe, or  
enimie: is well assimuled and lykened vnto a co-  
lender, or streyner, that putteth out the beste, and  
reteyneth, and kepeth the worst. A very faythfull  
christiane therfore: shulde clerely, & fully forgyue,  
and bitterly forgette (with al hys herte) al iniures,  
wonges, and hurtes done in any wyse vnto his  
goodes, or body. Takynge euer example of oure  
satiour, and his holy folowers. for he prayde his  
father vpon the crosse: to forgyue hys foe and  
cruel crucifiers. And saynt Stephan in lyke ma-  
ner. And saynt Bernarde sayeth, that god doeth  
lyberally, and feely forgyue, all penitentes: al in-  
iuries & wonges, so that nother he wyl (by damp-  
nacyon take vengeance: nor yet cofounde or make  
them abashed by rebpayde, nor impute ne lay any  
thyng vnto theyr charge by lesse loue, or fauour,  
so that they onely haue perfete wyl to do no more.  
And yf we do in lyke maner, eche vnto other, we  
shall fullfyll the grete, and laste comaundement  
that our saviour gaue vnto hys disciples, saynge  
Hoc mando vobis. &c. This one thing I comaunde  
you (sayde he) that you loue to gether, that you fa-  
uore, eche other. for in that shal euery man knowe  
(sayeth he) þe you be my disciples: yf you love eche  
other

Gerner

Jo. 15. c.

and letter of perfection. Fol. 61.  
other. Thus shall we than haue perfete, and un-  
fayned charite in our hertes: yf we forgete, and ne-  
uer kepe in mynde, oꝝ remembraunce: iniuries, wzon-  
ges, hurtes byndzaunces, and al displeasures done  
vnto vs.

**O**f the thyȝde poynȝte to be put cleene out  
a way, and neuer to be called ne  
kept in remembraunce.

**T**he thyȝde to be forgotten, is the dilectacion  
of synnes past which is very perilous. For  
although the recorde, and remembraunce of synnes  
past may be good, and profitable vnto some per-  
sons: yet is that recorde neuer good, but rather  
puel, except ther folowe foꝝthwith some maner of  
repentance, sorowe, and displeasure foꝝ the offere  
of god in the synnes, oꝝ by those synnes. But to  
haue dilectacion in that recorde oꝝ remembraunce:  
is neuer good, but alway nought. For as saynte  
Hugh De sancto victoꝝ sayeth: when so euer our  
loꝝde god (by his holy sacramentes, oꝝ by coꝛrection)  
doth louse the penitent from hys synnes & forgy-  
ueth hys transgressions, and offences: he dothe  
therwith also bynde hym vnto perpetual detesta-  
tion, & hatred of them that is, that when the sayde  
synnes come vnto remembraunce by any meanes:  
that the person be abashed of them with hatred,  
and soꝝ that he so dyd, with purpose, and mynde  
neuer to commit any suche agayne, and thus that  
recorde may be good, and profitable as I sayde

August.

Hugh.

Q. liij.

vnto.



A worke of diuers impedimentes  
vnto some psons. For they be some maner of per  
sons: that (after myne opinion) shulde neuer call  
wylfully they synnes vnto mynde, no yet when  
they come vncalled: kepe them in remembrance. For  
some persons be carnall, very frayle and sone let  
one fyre, in flamed, or at the least soze assayled w  
a lytle remembrance, and so intendynge by recount  
of they synnes: to make a mendes: sodely they fal  
vnto forther daunger. Let these maner of psons  
therfore beware, and neuer call those synnes vnto  
mynde that were cofessed. And yf (by chaunce) they  
come to remembrance: let them caste them quickly a  
way with feare, horro, detestacion, & indignacion  
as they wolde cast an edder, or a snake from they  
hande, or a venemus tode that sodenly shulde fall  
in they lappe, and with reuerede dredde, retourne  
vnto our lord god, and most swete sauour Iesu  
as the rediest remedye agaynst all such mocions,  
or tentacions. In other sorte of persons there be:  
that be scrupulouse in conscience & therby do thynke  
that the cofession made ons or thys of they syn  
nes, is not sufficiet: but yf agayne they go newely  
vnto cofession as often as they synnes come vn  
to mynde. And I save these psons do much eiber  
them selfe, and be therby mauerynge in the fayth,  
bycause they do not beleue and fully truste that  
they synnes were forgiuen in the foremade con  
fessions. For that among other is necessarie vnto  
the penitentes that they beleue, and fully truste:  
in euery cofession duely made: all they synnes  
be fully

be fully forgyuen, so that they neede neuer any mo  
 cofessions except they be newly comytted, & done  
 agayne. Howe be hyt no man may do ouermuche  
 penance, for the redempcion of the payne, although  
 the least penance receyued of the gostly father: be  
 sufficient for the forgyuenes of the synne. And ther  
 fore they do not amysse that oftynes be confessed  
 of the same synne or synnes: to the intent to be the  
 more abashed, or ashamed of them, & to take, and  
 do more penance for them, hauynge euer (not with  
 standynge) full fayth, and trust that they were all  
 forgyuen before. And so bys ther a thynde maner  
 of persons: that shulde neuer call vnto mynde /  
 they synnes ony cofessed, that is to say it: merous  
 persons and feerfull of conscience, & that (as the  
 prophete sayeth.) Trepidauerunt timore, vbi non  
 erat timor. That do often, and greatly feere, and  
 drede: where is no iust cause of feere at all. And  
 that therby be apte, & disposed to fal into despere.  
 These persons (I say) shuld not suffer the ymage  
 and remembrance of they synnes to byde ne tarpe  
 in they mynde in any wyse. for they shall neuer  
 therby haue coforte, but euer stande in toperdy / &  
 perple, let them therfore make (with ful fayth and  
 trust) thys cōclusion, that is, that none of al those  
 synnes / be nowe they synnes. for they haue forsa  
 ken them, and do nowe forsake, and so wyll do for  
 euermore, ne yet to medle with them ne any other.  
 And to say troth those haue no beyng, they be not  
 for they be destroyed and wasted, as was in the  
 Q. iiii. fyre

psal.



1. Cor.  
10. 13.

A worke of diuers impedimentes  
fye: by the holy sacrament of penance. Let them  
then care no thyng for them, but let them passe  
without recorde, or remembrance, and by mere of  
them to come, & put ever they whole truste in our  
lorde, for doubtles suche persons can not lyghtly  
fall into any mortall offence, because they be so  
assurde of them that be past. And although our  
lorde suffre them sometyme to be exercised with  
feares: yet (doubtles) he wyll make, cū tentacione  
prouentum, that is, a prouision, and ordinance for  
that tentacion. Thus haue we shewed you, that  
although the recourte, and remembrance of synnes  
past: may be good vnto some persons: yet not vnto  
all, but the delectacion of them can neuer be good  
and therfore neuer to be called ne kept in remem-  
brans.

¶ Of the fourth thyng to be forgotten and  
to be put from our cogitacion  
and rembrans.

**H** It is a good thyng, and an hygh syn-  
gules grace: to thynke much vpon god, and often  
to recourte, and remembre hys bowntie goodnes, &  
benifites, but to cal vnto mynde and remembrance/  
and in mynde to be occupied with the profundite,  
depth, and with the misteries, and secretes of god:  
or to reason with the articles of the fayth: is ever  
perilous, for euery faythful Christiane shulde re-  
ceyue with reuerence and deuotion, and stedfastly  
byleue what is taught by the auctorite of god, his  
holy

holp scripture, and catholyke churche without se-  
 kyng or serchyng of any forther reason. The wyse  
 man sayth. Seke not (sayeth he) those thyngs that  
 be aboue the capacite of thy wytte no: serche those  
 thyngs that be moze stronge then thy brayne may  
 bere. But what so euer our lord haue comaunded  
 the: those thynges: thynke thou euer, & haue them  
 euer in remembrance. and in many of his workes be  
 not curious. for hit is not necessarie for the, to se  
 with thyne eyes or outwarde syght no: to pceyue  
 by thy reason those thinges that be hydde fro the.  
 It is not good therefore: that man shuld rol and  
 tumble in hys thought, and mynde the hygh mys-  
 teries of the fayth, as (by example) to ymagyne, or  
 study: howe good is. iiii. and one. Howe a virgyn  
 myght conceyue, and bere a chylde, and yet euer  
 remayne a virgyn. Howe Christe a very naturall  
 man: maye be conteyned in so small a towne as b  
 hoste is, and in that fourme of breade, al these and  
 suche other poynts of the fayth: shulde not be kept  
 in memory or remembrance, but about any discusse/  
 or triall of curiouse reasonyng, to be reuerently  
 receyued in true, clere, and whole fayth. So dothe  
 the apostle paul counsell the Romaynes, I saye  
 (sayeth he) by that grace that is gyuen vnto me/  
 and I speke vnto al that be among you: that non  
 of you fauour, or take vpon hym to vnderstande/  
 moze then is necessarie, and behoueth him to vn-  
 derstande and sauie, but that you all sauie, & vn-  
 derstande, vnto sobyetes & due meane, acco:dyng  
 vnto

Ecclesi. 1

1. 1. 1. 1.  
 1. 1. 1. 1.  
 1. 1. 1. 1.  
 1. 1. 1. 1.

1. 1. 1. 1.  
 1. 1. 1. 1.

R. 1.



**A worke of diuers Impedimentes**  
 vnto that mesure of fayth, & grace, that our lord  
 hath gyuen you, let the therfore: that haue subtel  
 wyttes, and be disposed to seke and serch out the  
 reason, and causes of all thynges, leue of and vt-  
 terly forsake the serch of al, or any of the misteries  
 of the fayth, or of the ordinans of god and holy  
 church. And (yf they do my counsel) let the occupie  
 that wytte, and mynde vpon the contemplacion of  
 the actes of our saluacion, that is to say, the whole  
 lyfe of our sauour Iesu. And auoydunge all syn,  
 they shall be sure to be therein well and vertuously  
 occupped. For suerly ther is nothyng that shall  
 so sone, and lychtly chase away the gostly enemie  
 and gether vertue: as the remembrance of the pas-  
 sion of Iesu Chryste. So sayeth saynt Bernarde.  
 Thy passion lord (sayeth he) is the bittermoste re-  
 fuge, and surcour, and the moste syngular, & sure  
 remedy. For when wytte and wysedome faileth, &  
 iustice dothe not suffice, and when the merites of  
 sanctite, and good lyfe: wyll not reche, ne auayle  
 yet doeth the recorde of thy passion, helpe/and suc-  
 cour in all cases. For the apostle sayeth we be not  
 sufficient of our selfe, as of our self: vnto any good  
 dede, or good thought, but all our sufficiency is of  
 god, who is ever blessed worlde without ende. Amen

In ser-  
 mo. 22.  
 Super  
 can. g.

2. Cor. 5.

2. 51. 0. 21

Of your charity praye for the olde  
 wyche of Wyke Rycharde  
 who for the  
 of the  
 of the  
 of the

**U**nto the deuout reders.

**H**ere be many good and profeta-  
ble lessōs ascribed vnto saynt Ildoz  
whiche maye be rather called & taken  
for notes gadzed, then for any worke  
digested and ordered, yf you rede the  
and note them well (you shal I doubt not) be edi-  
fied therby. A deuout brother of ours instantly re-  
quyringe: forsed me to stranslate the mater, which  
I haue done, moze after the sens and meanyng of  
the auctour: then after the letter, and somewhere  
I haue added vnto the auctour, rather than im-  
pished any thyng. Ascribe, and take all vnto the  
beste I byseche you, good deuoute Christiane re-  
ders whom our lordē god, & moſte ſweete ſauour  
Jesu, ſaue kepe, & increate in his grace and mercy  
euermoze. Amen. Your assured bedeman the olde  
wretched brother of Wyon Rycharde Whytforde.

**An instructiō**

**to auoyde and eschewe vices and folowe**

**good maners, ascribed vnto saynt Ildoz**  
**and translate into Englyshe by a late**  
**brother of Wyon Rycharde**  
**Whytforde.**





**M**annerly thy selfe / knowe  
what p<sup>r</sup>arte, knowe whens thou  
came, howe and wherof thou wast  
begotyn how thou wast nuryshed  
in thy mothers wombe, howe thou  
wast borne, know vnto what ende  
and purpose thou wast create, and made, a frame,  
and order thy selfe vnto the same. As thy maker  
hathe institute, and taught the: so go forth by due  
obedience. **¶**

**¶ Of puel thoughtes.**

**F**yrste haue thy selfe in a good awayte of thy  
thoughtes, dayly discusse, and trye thy herte/  
crampne dayly thy cōscience, kepe well thy mynde  
from vayne and puel thoughtes. Let neuer fylthy  
oz vnclene cogytacion crepe into thy soule. Yf  
be assayled and tempted to an puel thought: gyue  
no place therunto, when the serpet appereth fyrst:  
kill hym, treade vpon his hedde, and crush hym in  
peres. Put awaye the puel thought at the fyrst en  
ter, at the fyrst motion and begynnyng, and then  
shall hym nothyng noye. For better is to auoyde  
synne: then to make amendes therfore. The men  
des is beste made: wher, and when the synne fyrst  
spryngeth, and begynneth. Be ware at the begyn  
nyng, and thou shalt lyghely auoyde and escape  
all daungers and periles of the soule, a cōscience.

**¶ Of chastite.**

**¶**

**N**euer than be thou polluted oꝛ defoiled with any uncleannes. Let neuer thy mynde be occupied noꝛ thy soule be spotted with any fylthy pleasures of the body. Let no lechery preuaile in thee, ne haue resting place in thy hert oꝛ mynde. Chastite, dothe ioine man vnto god. Chastite dothe drawe, conuey, and carpe man vnto heuen. Vnto the chaste person, is heuen promysed. And yf yet thou fele the greuous betacion and troubles, of the body, yf thou be touched with the syngge and prycke of the fleshe, yf thou be assayled w<sup>th</sup> the suggestion, & tentacion of the fylthy lust oꝛ synkyng pleasure of uncleannes, yf by any mynde thoughtes oꝛ remembrance of fornicacion: thou fele oꝛ perceyue any yttillacions oꝛ cōsyngge of þe fragile flesch and bestly body: the renne strenght way, in all hait vnto the nexte remedy. Cast forthwith byfoze the face, and syght of thy soule: the memoꝛie and remembrance of death. Put before thy face, þe passage of thy soul from thy body, loke vpo<sup>n</sup> thy last ende, beholde, and se the terrible, and most dyedeful day of iudgement. Thynke what tourmentes & paynes be ordeined foꝛ synne, the perpetuall & euertlastyng fyre of hell, with other innumerable horrible/and abominable punysshment vnspekable. And yet the mooste suer, and spedefull remedye agaynst al manner of tentacions is the remembrance of the actes of our saluacion specially the bytter passion / and paynfull, and shamefull death of our loꝛde Iesu, prayer helpeth muche.

¶:✠:20

R. iij.

Of



An instruction to auoyde

**C** Of Prayer.

**P**raye therfore continually, cease not to praye  
our lord daye, and nyght, pray with teares &  
wepe, mourne and by wayle the synne of þ world.  
Let prayer be your armour harness, and defence.  
For prayer is a principal vertu, & violence agaynst  
the assailes of al tentacions. For the dyuyl is be-  
quilled, and ouercomen by prayer, & prayer dothe  
preuayle agaynst all yuels. And obteyneth / and  
geteth grace, so that fastynge go therwith.

**C** Of superfluous fedynge.

**S**uperfluous fedynge, bybbynge and bollyng:  
be the instrumentes of lechery, as by fewel fore  
cast vnto the fyre: the heate more increaseth. Ma-  
ter combustible, and that wyllyghtly bren, maketh  
the flame more feruent so doth the pompyng of  
the body, moue, and sturre the blode, and doth in-  
gender bayne and vnclene thoughtes.

**C** Of aspecte or cast of the syght.

**O**ne of the fyrste, and principall grynnes, sna-  
res or lymetoddes of vnclenes: is the eye or  
syght. The chiefe concupiscence that frayle persons  
haue eche vnto other: is by lokynge and caste of  
the syght. For therby is the mynde, sone & lyghtly  
netted, caught, and taken. Dauid to wytnes, and  
he prayed afterwarde vnto our lord sayng, Auer-  
te oculos meos ne videant vanitatem. Turne and  
plucke awaye (good lord) myne eyes, and syght/  
that I byholde not or se, any vanitte, withdraue  
therfore your syght, holde backe your eyes fro all  
lyght

2. Re. 17.  
psal.  
us.

syght & wanton lokes. Neuer fyre oz fasten youre  
syght vpon the fauour beauty oz countenance of  
the contrary sexe that is, man vpon the woman, oz  
contrarye, the woman vpon the man: Remembre  
the gospell, who so euer loketh vpon a frayle pson  
of the contrary sexe: with the consente of concupis-  
cence: hath euen then: done fornicacion in his hert  
and mynde. *Math. 5. 28.* If you wyl than be safe and in suerty  
fro vice of fornicacion & vnclenes: auoyde/ & put  
away all occasions therof take away the mater &  
cause: & the offence is sone auoyded. The philoso-  
pher sayeth. *Aristo.* Remora causa, remouetur et effectus.  
Remoue, and put awaye the cause, and the effecte  
is forthwith remoued. Be therfore discrete & ware  
as well of your loke & syght: as of your touchyng  
and other byhauour of the body.

### ¶ Of the cūpany and p̄sēce of the contrarye sexes.

**T**her is no thyng more pilous for the frayle  
persons: then the p̄sēce, cūpany, & famili-  
arite of the contrary sexe. For when they be disioy-  
ned and in sondre departed: selden haue they any  
intent oz purpose of synne, harde to lye oz dwell  
longe by a serpent without sone hurt. Byde nere  
the face of a continuall fyre: & though thou were  
p̄son thou shalt be dissolued, and wasted who so  
euer is very nere vnto pettle, and to perdy: ca not  
belonge in suerty to be safe therfrom. The wyse-  
man sayth *Eccles. 3. 2.* Qui amat periculum in illo peribit. Who  
so loueth



An instruction to auoyde

so loueth perille: shall therein perishe. The frayle  
lyght person: is euer in perille: byding in famillier  
p[re]sence of a lyke frayle person, specially of the cō-  
trarie sere. The most redy, and most suer remedy/  
than: is to fle and to auoyde p[re]sence. For often  
hathe h[er]e chaunced and cūmen to passe: that fa-  
miliarite in accustomed p[re]sence, hathe, benquy-  
shed, ouercomen & brought vnto effecte, that vn-  
clemente acte of f[le]sh: which the voluptuous desyre  
and appetite therof coulde neuer byp[er]ge aboute.

**O**f labour occupacion, and of the cō-  
trarie, that is, ydelnes.

**T**he ydel persons be sonest, and most lyghtly  
benquished, ouercomen with the sole synne  
of the body. For the fylthy appetite of the fleshe  
dothe most greuously byen and sturre those p[er]sons  
that be founde ydel. Ydelnes doth not onely hyn-  
der all vertues: but also (as the w[ise]man sayeth)  
dothe teache much malice and nurysh many vices.  
The furie of the fleshe dothe auoyde and gyue  
place vnto labour, and al synnes be dysuened away  
or rebated by occupacion. Do therfore alwaye sū  
good worke or labours, that thyne enemies maye  
fynde the occupied for then dare they not assaile  
the. For they can not lyghtly benquish ne ouer-  
come the persons well occupied. Beware therfore  
of ydelnes. Loue not, but rather hate, and abhorre  
ydelnes, dysuene not forth thy lyfe in ydelnes.  
The fylth or fyllynge of landes with labour/and  
diligence.

diligence: wyl not onely destroy weedes, in barren groundes: but also byynge forth good frute. Exercise thy body with labours, & occupacions: and hyt wyl destroy vyce and ingender, & byynge forth vertue. Seke therfore / and synde out with care and diligēce some pfitable occupacion, wher vnto the intet of thy mynde may be applyed, and gyue thou thy selfe therunto. ¶

### ¶ Of redynge.

**L**ecton, and redynge, or herynge of good holy bookes and auctorysed workes: is a good occupacion. Study and learning, & also techyng is a good occupacion, meditacion of holy scripture: is a holy occupacion. Applye thy selfe therunto, & blesse thy selfe therein, for the occupacion of redynge & meditacion: shal teche the what to fe, and auoyde, and whyther thou shuldest intende and passe. By redynge: and lernynge: thy wytte, and vnderstandynge shall increase. And muche mayst thou pfect therby yf thou worke & do thereafter. Prayer also / is a synguler good occupacion, blesse the interchaungeable, nowe from one vnto another, and so without weynes thou shalt go forth with great ease pleasure, and profete in all them, that is to say, in bodyly labours, in redyng in meditacio, in prayer and contemplacion. ¶

### ¶ Of humylite or mekenes.

**Y**f you than wyl effectuously profete, in the premisses: you must be meke. founde than, & groode pour selfe in mekenes. Thynke your selfe



An instruction to auoide

the lowest and most vnworthy of al your cūpeny/  
and thereafter byhaue your selfe. In what rowme,  
state or condicion so euer you be: yet by mekenes  
of herte: make your selfe, and account your selfe  
for the least or worst. Do not prepone or set for the  
your selfe byfore any other. Do not repete, thynk  
not ne reken your selfe supriour, & aboue any per  
son. Let not your mynde aryse to inhauns your  
selfe, neuer boast your selfe. Do not extoll and sette  
vp your selfe by any lyght byhauour. Spredde  
not a brode the wynges of pryde. For the more de  
specte, and vyle that you be in your owne lyght:  
the more shall you be glorious and prayseable in  
the lyght of god. Let therfore your lokes & coun  
tenaunce be euer bashfull. Be you (with the publi  
cane) affrayde, and ashamed (for the multitude of  
your synnes) to loke vp towarde the heuen. Loke  
downe vnto the grounde, bere a lowe sayle, in your  
countenance and in all your byhauour. And yf  
you be in honour, dignite hygh rowme or degre:  
let the cōsideracion of your synnes: repressle / and  
tebate your pryde. Let none honour of this world  
extoll nor lyft you vwarde aboue your selfe, but  
take hede what thy wyleman sayeth. Quo maior  
es, humilia te in omnibus, et corā deo inuolues gra  
tiam. The more greate, and hygh thou art in dig  
nite: the more do thou meken thy selfe: & so shalt y  
byfore god, fynde grace. Yf the hygh states shuld  
shaken and make them selfe lowe: what abomina  
tion is hyt to se them that came from the carre,  
to

Eccl.  
3.6.

to clymbe, and inhaunce them selfe. Our sauour  
sayth in the gospell. He that doth exalte: and sette  
vp him selfe: shalbe brought downe, & be vile & of  
no reputacion, & cōtrary: he þ̄ doth hūble humilite  
and make hym selfe lowe vile, & nought: shall be  
exalted, & taken vp vnto honour & dignite. Than  
lette them þ̄ be disciples vnto Christ: lerne, & loue  
mekenes, and myldenes, at hym oꝝ of hym.

Lücke.

14. C. 8.

18. E.

### ¶ Of the cōstancie of mynde.

**T**he very true meke person: is euer constant/  
and neuer variable. In tyme of sekenes oꝝ  
disease: he neuer murmureth ne grudgeth, but e-  
uer he thanketh our lord. Yf prosperite rayne, and  
the worlde do laugh oꝝ smile vpon hym: he dothe  
not regarde oꝝ sette therby, ne any thyng is he at  
tolled oꝝ lyfte vp therwith. Yf aduersite happe oꝝ  
fall vnto hym: he is no thyng deiecte ouercaste,  
ne any thyng discōforted oꝝ broken therby. But  
euer is he constant, one and the same man/as wel  
in welch as in wo, he kepeth in both, a due meane  
In the one: due temperance: in the other due pa-  
cience. foꝝ in bothe, is he proued, and by nother  
ioy, noꝝ sorowe is he chaunged in mynde. foꝝ he  
knoweth well, that the state of mā is euer accidēt  
and may sone be chaunged. And euer he casteth &  
wayteth in mynde byfozhande what may fall/  
so is hys moze lyght to bere, what so euer hys be.

### ¶ Of pacience in aduersite.

**T**his sayde cōstancie: doth bypunge in paciece.  
And dothe order the person in all thynges /

S. 11.

rather



An instruction to auoyde

rather to suffer, and bere: then to do any hurte  
or displeasure, or yet to gyue any occasion therun  
to. The nature of approued mekenes: is to bypnyng  
forth pacience, as the mother doth the chylde. Be  
you therfore: meke, mylde, softe, sober, & cōstante:  
and then shal you be sure of paciēce. For nothyng  
then may greue you. Loke vpon our lord / and  
sauour Iesu, he had muche wronge, and you can  
haue none. For you haue deserued all that can be  
sayde or done vnto you. And he neuer deserued  
any payne, yet dyd he suffre moste patiently: not  
onely most cōtumelious, most sharpe & shamefull  
wordes: but also most greuous, and moste cruell  
tourmentes, and (at the last) most paynful death.  
And in al: he neuer sayde nor dyd any thyng to  
withstande. folowe you hym, yf you be wronged,  
rebuked, chydde, and with most obprobrious ray-  
lynge, and ragynge wordes assayled, neuer gyue  
you any worde of aunswere, except you wyll saye,  
Mea culpa, I crye god mercy, els: saye nothyng /  
lerne to kepe silence. For so (doubtles) shal you  
most suerly saue your selfe, kepe youre conscience  
most clene, best appease your owne herte, & mynde  
Sonest venquysh your assaylers, & moste hyghly  
please our lord, vnto your owne profete & moste  
hygh merite. For no vertue may wyne more me-  
rite, more laude and prayse of god, and man: then  
pacience.

**O**f the imitation and folowynge  
of good men.

For

**F**or the opteynyng, and keepyng of patience,  
and also of all other vertues: the imitacion / &  
folowynge of good & holy persons, is a nere / and  
redye way, or meane. In all your dedes (than) &  
wozkes, in all your cōuersacion, and forme of ly-  
uynge: folowe you euer the good: and vertuons  
persons. Take example euer of the best, and kepe  
you cūpany with them, and euer auoyde the con-  
trarie. For as the prophet sayeth: Cū sancto sanctus  
eris &c. With the good, & holy persōs: you shalbe  
good and vertuons, and with the peruers & yuel  
persons, you shalbe, as they be: For the examples  
of our fore goers: be vnto vs documētes, lessons/  
and fourmes of lyuyng.

psal.  
17.

### Of Peace and charite.

**P**ace / and charite may kepe you in good lyfe,  
where so euer you be, loue peace therfore, and  
desyre loue & charite. Seke peace (sayeth the pro-  
phete) and persue and violently or fyrerly folowe  
peace. Study and applie to loue, & fauour every  
man, & to excede in loue (that is) to loue: more then  
thou art beloued. Mouoke enery man vnto peace  
yeer your enemies. Shewe vnto all maner of per-  
sons a louynge countenance. And gentell bypha-  
upour. Speke feyre and curtesly and deale kyn-  
dly, and fauorably with all persons. Neuer do  
wzonge / ne hurte or yuel vnto any person, rather  
suffer hate, al stryfte, and debate. Neuer contende  
ne thwart, ne cōpare with any man. Holde neuer  
styffly thynne owne opinion. A swete worde (sayeth

psal. 33.

Ecclesi.  
6. 2.



An instruction to auoyde

Math.  
5. a.

the wyse man) doth multiplie, increace, and gete  
freedes, and doth mitigate and swage fooles. Our  
saviour by quethed peace vnto his disciples when  
he wolde deye. And he / pronounced them blessed  
that were peacefull, and makers of peace.

**O**f pitie and compassion.

Math.  
5. a.

**Y**f you perceyue any pson vnpeacefull or vn-  
restfull: haue pitie, and cōpassion vpon hym  
and thynke that yf you were in lyke case, and lyke  
passion: you shulde (peradventure) be forther out  
of the waye then he is, neuer reioyce no: be glade  
of any mannes hurt, no no: of your enemies hurt  
lest lyke chaunce fall vnto you and that god dis-  
pleased: turne hys wrath frō hī, vnto you. For who  
so ioyeth in hys enemies fall may lyghly fal him  
selfe into like, or woys case. Be neuer hard harted  
but rather as sorow for the miserie of your neygh-  
bour, as of your owne, haue pitie and cōpassion  
vpon all psons, accordynge vnto theyr nede. Beati-  
misericordes (sayth our saviour) Blessed be the p-  
sons mercyfull and pituous, youre Englysh pro-  
uerbe sayeth, he that hath no mercy: of mercy shal  
myse and he shall haue mercy, that mercyfull is.  
The mercyfull and pituous persons do best proue  
thē selfe to kepe that hygh pcepte and cōmaūde-  
mente. In the whiche saynte Paule sayeth: al the  
lawe hangereth and the pphetes. That is: loue thy  
neyghbour as thy selfe. **2: 13: 20: 21**

Roma.  
13. c.

**O**f the cōtempt and dispisynge  
of worldly prayse.

But

**B**ut in all your mercy, pittie, and compassion: beware euer of the appetite or desyre of worldly prayse. For els you shal haue (as chryst sayth) that prayse onely, for your rewarde. Despise you therfore al the vayne prayse of y people. Study rather to be good, then so to be called or noted. Be more glad to be worthy prayse: then to here hvt, or haue hvt. Do not you require or couet, that any person shulde extol and set by your name, ne care you thogh you be rebuked or lytle set by. Let not the vayne fauour or flattery deceyue and byynge you vnto vayne gloze nor yet the rebuke, ouercast you to be sorry. For yf you wyll despise, & sette nought by all worldly prayse: then shal no rebuke greue you, ne any prayse please you, but is a great folly for you to suppose & thynke youre selfe good: bycause you be so called or named. In all youre neyghbours well sayng of you: loke you wel vpo your owne conscience. Be you iudged rather by your owne, then by any other mans iudgement. And neuer wey nor measure your selfe by any other mans tonge or sayng, but by your owne mynde and conscience. No man can better knowe what you be: then your selfe. Yf you be nought: what auayleth hvt you to be praysed, and called good.

#### Of honest conuersacion.

**L**ette your conuersacion be honest and good: & then shal you be praysed whether you wyll or no. For laude and prayse doth folowe vertu, as the shado in the son, doth folowe y body. Fle you



An instruction to auoyde  
ruse and auoyde simulation, and ypocrysy, fayne  
not in any wyse, but rather be better the you seme  
The proverbe sayeth, fained sanctite: is dowble  
iniquite. Shewe therfore your selfe, i habite aray,  
and all byhauour: accordynge vnto your profes-  
sion, state/and condicion, for the religious persons  
haue theyr maner in theyr pale, goyng, standing,  
inclinacions prostracions, genuflections, & garde  
of theyr syght and silence, for the tyme place/and  
persons all accordynge vnto theyr statutes and or-  
dinances. The states of the worlde: haue maners  
and byhauours of other grauite: then haue the  
comune people. The citezens haue also other ma-  
ners/then haue the rude people of the cuntry by-  
landyshe. The lyfe: maye be suffred to haue some  
tyme more dissolute maner, lyght byhauour, wa-  
tan wordes or gestures: then shulde become the  
clergy. The women haue theyr maners by them-  
selfe accordynge vnto theyr degrees, & condicion.  
Lette eueryche, therfore behaue hym selfe accor-  
dynge vnto hys callinge: so that he make not of  
hym selfe a starynge stocke to be shewed with a  
lygne, as a wonder. He shal least offende that fo-  
loweth the most comune good maner/of hys sorte  
or felyshyppe. And the most newfagle: doth geue  
most occasion. The most godly conuersacion shal  
beste please god.

¶ Of the cūpenye or felyshyppe  
of good persons.

¶

The

**T**he conuersacion comunely of euery person: is  
much after the maner/and fashon of the co  
pany wherth he is nuryshed and brought vp. **Se**  
neke sayeth. *Educatio et doctrina: efficiunt mores.*  
The edication, is the nuryshynge or byngynge  
vp of a person/and the doctrine & teathynge that  
the person hath: do make the maners. Take you  
good hede therfore, and warenes vnto whom you  
put your chyld, or frendes to be taught or brought  
vp. Yee, & also with whom you cūpany your selfe.  
Auoide the puel persons. Beware of the wycked,  
fle ferre fro the vnfaythful. A pers, detractours,  
or backbeters, swerers, cursers, or bāners: hate you  
as popson. D̄awe not nere vnto wanton, and vn  
clene lyuers. For who so toucheth pyche: may sone  
be spotted or defouled therwith. D̄awe euer vnto  
the beste, and vnto the moſte vertuous/and beste  
manered persons, and so shal you haue good ma  
ners, and with the rude: you shalbe rude: with the  
wyse: you shalbe wyse. And (as is sayde) with the  
holy: you shalbe holy. And with the innocent, and  
hurtles person: shal you be innocent, and hurtles.  
And with the electe and chosen person of god, you  
shalbe electe and chosen. And with the peruers &  
frowarde person: you shalbe peruerred & turned  
from god. And shortly to conclude with the olde  
blunt prouerbe, *Est et semper erit: similis, similem  
sibi querit.* Thys is to saye.  
Hyt hath bene euer, and euer shal be  
That the lyke wyl seke, with the lyke to be.

Senec.

Ecclesi.  
33.2.

Psalm. 57

Aristot.

C. 1.

In



Cicero

In man and beast, In herbe: and tre  
Where they be bredde: lyke shall they be.

**O**f the custodie or keepynge of the  
eares or hearynge.

20: 4: 42

**A**ll the lernynge & maners, of man: be recey-  
ued into the soule: by the .v. wyttes, hearyng,  
seyng, smellynge, tastynge, and touchynge. And  
although amonge philosophers: the syght is ac-  
counted for the principall of all the fyue wyttes &  
yet (in myne opinton) the wytte of hearynge shulde  
be taken for the chiefe wytte amonge Christians,  
because that the apostel Paule sayeth, *Fides ex*

Ro. 10. 10

*auditu.* We receyue, and haue oure fayth, by the  
wytte of hearynge, and also al the lernynge that we  
haue in wordes and spekyng: we haue by that  
wytte of hearynge. for that pson that neuer herde:  
can neuer speke ne vnderstande. Howe be hit that  
by the wytte of syght or seyng: a pson may worke  
and lerne to worke, and to vnderstāde by sygnes  
what is ment, though he neuer herde, and smell,  
and taste, that is to saye, the wytte of smellynge &  
tastynge: do serue for the iudgemēt of the fode of  
man, and beast. And the wytte of touchynge is ge-  
nerall vnto all and vnto euery mēber / and euery  
parte of the naturall body of man or beast / that  
is in naturall state. Syth (than) that, by these fyue  
gates of the body: we receyue naturally, all thyn-  
ges that be good, and profetable, and also that be  
pyel or noyous, vnto both the soule, and body: we  
had

had nede to kepe well these gates, & specially the  
gate of herynge, wherby (as is sayde) we receyue  
our fayth. Wout which (as the same apostel sayth)  
hit is impossible, or vnpossible to please god / we  
must haue I saye of this gate, most suer garde &  
most diligent custody. Lest in sted of ryght fayth:  
we receyue errour and heresies, vnto our vtter de-  
struction. Close therfore, and shyt vp your eares  
and herynge from all yuel. Sepi aures tuas spinis.  
Sayth the wyse man, hedge vp thyne eares with  
thornes. Blasphemynge othes: be to be shyt out of  
your soule, by the thorny hedge of sharpe rebukis  
or of correction / or at the least by the auoydynge  
of presence. And lyke wyse. Of detraction & bac-  
bytynge. For hit is no lesse synne to here, then to  
speke detraction, wordes of rybalde and of vncle-  
nes: be euer contrary vnto Christiane honeste. For  
saynt Paule sayth. Corrumpunt bonos mores col-  
loquia mala, Yuel comunicacion and mysordred  
wordes, do corrupt, infecte and destroye good ma-  
ners. fylthy wordes: do sone moue & mynde, and  
that thyng & is gladly harder: is lyghtly brought  
vnto effecte in dede. Kepe well (than) thys wytte  
of herynge from all yuel. And open your eares  
vnto the worde of god onely and to them that in  
hys name speke godly wordes. Your syght also,  
that is your wytte of spyng: must haue due custo-  
dy and garde. For els may death lyghtly enter  
by that wyndo. The basiliske doth lie in a syght.  
Remember therfore what the prophete sayeth.

Hebre.  
11. a.

Ecci.  
28. d.

1. Cor.  
15. e.



An instruction to a voyde

psal.  
me.

Auerte oculos meos ne videant vanitatem. Tuttle  
away (good lord) myne eyes and syght, that they  
se no vanite/kepe your syght: & so shall you kepe  
your soule. The delectacion of pleasant odours &  
swete smelles, and the taste of delicates, be oftymes  
(by syde they) other puelis) occasion of supfluite,  
and the myluse of touchyng is the most perillous  
enemie of chastite. Of these.iii. wyttes is litel here  
spoken, because they be by syde the auctour.

Of the custody, and keepynge  
of the mouth.

psal.  
72.4.

Eccl.  
3.10.

I haue made promys (sayeth the prophete) that  
I will loke well vnto all my ways, so that I  
do not offende in my tonge. And therfore haue I  
put and ordered a custody, & garde for my mouth  
and I haue bene as dourme and spechles, & haue  
kept silence, from those thynges that were good &  
lawfull to speke. Nam (sayeth the wyle Catherin)  
Nūquam tacuisse nocet: nocet esse locutum. For hyt  
neuer hurt man (sayeth he) to kepe sylence and no  
thyng to saye, but to speke: hath noyed & hurte  
many persons. Haue therfore (good christians) a  
good awayte of your mouth. Loke well what  
goth in, & what cumeth forth of your mouth. For  
by that goth in: your body is fedde and nuryshed,  
and your lyfe continued, good dyete much auay-  
leth vnto the helth and longe lyfe of y<sup>r</sup> body. And  
the due temperance, & good disposition of the body  
helpeth muche vnto the disposicion, and order of  
the

the soule. Beware therfore what gothe in at your mouth. And be as well ware: what cumeth forth. math. 12.2  
 For our saupour sayeth. Ex abundancia cordis, or loquitur. The mouth spebeth of the abundance of the hert. Beware (than) fyrst what thoughtes you suffer to come into your hert. For thereafter wyl the mouth speke. The tonge dothe shewe the manners and dysposicion of the man. And after the speche of the mouth, shall a person be iudged. A bayne, lyght, and vncleane tale of the mouth: is a testimony, wytnes and token of an vncleane, lyght and bayne herte and cōscience. The mynde herte and conscience of the man: is iudged muche after hys wordes. Beware therfore what you saye. Let no thyng passe your mouth: that shulde displease god, charge or lade your cōscions, or hurt, offēde / or gyue occasion vnto your neyghbour. Remēber math. 12.2  
 that our sauitour sayeth, in the gospell. The good man (sayth he) of the good tresour (that is vertu) doth brynge forth, and speke good wordes, and the puell man, of the puell tresour of vice: doth brynge forth and speke puel wordes. For thys I tell you (sayeth he) men shal gyue account and reknyng: at the daye of dome or the daye of iudgement: of every ydel worde they speke, for of thy wordes ma: shalt thou be iustified: and of thy wordes shalt thou be cōdemned. ✠ Note here that yf so strepte reknyng shall be made for ydel wordes: what a reknyng (thynke you) shall be gyuen for more synfull and shameful wordes. The best porter (than)



An instruction to auoyde  
and the most luer custodie & garde of your mouth,  
and tong: is silence and neuer to speke but in due  
tyme, and place. Of due matter & vnto due persons.

¶ Of Detraction or backbitinge.

**A**monge al the wordes or saynges that maye  
passe the mouth of man: Detraction or bac-  
bitinge is of most difficulte, and moste harde to  
be amended and recouered. For no synne maye be  
forgyuen, without restitution satisfaction & suche  
amendes as the person maye make as yf a man  
had stollen an hors: he may be sone forgyuen: yf  
he be sorry & haue full mynde to do no more theft,  
and be confessed therof, and take penance, & then  
restore the hors or an other hors as good or the  
price therof, & so of other synns. But not so lyghtly  
of Detraction. For when a mā hath defamed, and  
hurte his neyghbours good name, and fame, and  
though he be sorry, and confessed therof: yet muste  
he restore that name, and fame, and that is harde  
to do when the matter is in many mouthes, yet must  
he do what he can therunto. Consider nowe (I  
praye you) howe harde this thyng is to be done:  
although hit be in a true tale, and vnto fewe per-  
sons, as vnto thre or two or one person alon. Let  
(in case) a man se his neyghbour do fornication,  
& he telleth this forth: he doth therein dedly synne.  
For hit is contrary vnto the lawe of nature, &  
vnto the good order of charite, and directly con-  
trarie vnto the wordes and mynde of the gossell.  
Howe shal he nowe make restitution, & amendes.

For

For yf he speke vnto the party where he made the  
 detraction: he may not saye he lyed, & tolde a fals  
 tale. For than shulde he make an vnlawfull lye,  
 vpon hym selfe, and also defame hym selfe. And if  
 he shulde say hys was true, that he sayde: he shuld  
 so moze depely defame the sayde pson, howe shuld  
 he nowe do in this case. I wyl tell you howe. And  
 I praye you Note hit well. He must seke the pson,  
 or persons, vnto whom he made the detraction /  
 when he may conueniently. And saye after this  
 fourme. Frende or frendes: I tolde you such a tale  
 of suche a persone or psons: hys was a detraction,  
 he nedeth not to say, hys was true, or false, but (as  
 I sayde) hys was a barbytyng and sclaunder, of  
 my neyggbour & a greate offence agaynst god. I  
 shuld not haue tolde you any such: nor you shuld  
 haue herde hys, nor bylpyed hys, but you shuld ra-  
 ther haue axed me what profe, and wytnes I had  
 of my tale, and yf I had sayde: none but my selfe:  
 then shulde you haue rebuked me for my so sayng  
 and at the least, you shulde haue gyuen vnto me  
 no credence, but rather warned and counseled me  
 to shewe hys no farther. And thus I crye out lord  
 mercy: I dyd bothe offende hym and you. For yf  
 you haue (vpon my mouth) tolde hys any farther:  
 then be you bounden to do vnto them, as I haue  
 done nowe vnto you. Take well nowe (good chry-  
 stians) howe harde, hys is to make amendes for  
 detraction; and yet some psons when they knowe  
 howe to make the amends: wyl not so do for shame,  
 but



An instruction to auoyde

but rather do put theyr soules in ioperdy. Kepe  
therfore your mouth from detraction. Recounte  
well your owne synnes: & you shall rather be soꝝ  
foꝝ all other synners: then be redy to rehers them.  
Serche not what other men do oꝝ say. foꝝ so may  
you lyghely fall into suspicion, & therby saye that  
is not true, & so fal frō an yuel synne into a woꝝs.

¶ Of A lye oꝝ lyenge.

**I**n detraction: be communely many lyes. And  
suertly hyt is a great shame foꝝ a chꝛystiane to  
be a lyer. foꝝ Chꝛyste is the essenciall truth and  
father unto all the true chꝛistians. And the dyuyl  
(from the bygynnyng) is a lyer, and father of all  
lies and lyers. Defoule not therfore your mouth  
with any lye. foꝝ the wyseman sayeth. *O* *quod*  
*mentitur: occidit animam.* That mouth that ma-  
keth a lye: doth slee the soule. Save your soule,  
use to speke the truthe playnly, without crafte oꝝ  
colours, other in your woꝝde oꝝ woꝝke.

¶ Of swerynge.

**T**o affirme and bynde a lye with an othe: is  
recreable, & much abominable. Sweryng is  
foꝝboden by þe law except it be, foꝝ a lawfull cause,  
requitred by lawfull pꝛos: in lawfull tyme & law-  
ful placel. Otherwyse, haue you no wyll, appetite,  
pleasure to swere (sayth our sauyour) *omnino, þe is*  
*uoz utterly*, so þe we shulde vnterly haue no mynde  
ne desyre to swere & neuer to swere but constray-  
ned therunto and then that the othe (in consciēce)  
be true, with þe circumstances byfoꝝe sayde. The  
use of

Jo. 8. 44.

Sap. 1. 6

Math.  
5. 34.

Use of swerynge is perillous, bothe for the body /  
 soule. for that use may ingender a custū, so that  
 a man shall swere greate othes, and not perceyue  
 hym selfe þe he swereth any othe at all, & althoughe  
 so to swere by custome, be not alway dedly synne:  
 yet is it harde to excuse the ingendryng of that  
 custome from dedly synne. In customable othes:  
 a man maye lyghtly, fall into forswerynge. And  
 to forswere wytryngly, and wyllyngly by delibe-  
 ration: is alway dedly synne. To annoyde all ioper-  
 dies therfore: use not youte mouth vnto othes.  
 for trothe nedeth none othes. A true saynge shal  
 be well beleued without any othe. Yee and nay,  
 is ynough for a faythful chrystian. And though  
 a man were dyedles of god, yet the perill of the  
 body shulde moue hym to leue swerynge and the  
 custome therof. For holy scripture sayeth. De do-  
 mo iurantis, non recedet plaga. The vengeance  
 of god hāgeth euer styl ouer the house of the swe-  
 rer, and he is euer full of iniquite. And then must  
 nedely all that housholde be euer in perille, and  
 ioperdy: where the customable swerer dwelleth.  
 Use not (thā) to swere yout selfe, nor yet suffer you  
 any other to swere that you may let.

Eccle.  
 3. b.

**C** Of promyse, and bowe to be  
 rendred and kepte.

**N**otwithstādyng yf you by swozne othe make  
 any promyse or bowe: that bowe muste you  
 nedely rede, kepe, and perfourme, yf you so make



An instruction to auoyde

but rather do put theyr soules in ioperdy. Kepe  
therfore your mouth, from detraction. Recounte  
well your owne synnes: & you shall rather be sorry  
for all other synners: then be redy to rebuke them.  
Serche not what other men do or say. for so may  
you lightly fall into suspicion, & thereby saye that  
is not true, & so fal fro an yuel synne into a woys.

¶ Of A lye or lyenge.

**I**n detraction: be communely many lyes. And  
suertly hyt is a great shame for a chrystiane to  
be a lyer. for Chyste is the essenciall truth and  
father unto all the true chistians. And the dyuyl  
(from the bygynnyng) is a lyer, and father of all  
lies and lyers. Defoule not therfore your mouth  
with any lye. for the wyseman sayeth. Quod  
mentitur: occidit animam. That mouth that ma-  
keth a lye: doth slee the soule. Save your soule,  
hse to speke the truthe playnly, without crafte or  
colours, other in your worde or woys.

¶ Of swerynge.

**T**o affirme and bynde a lye with an othe: is  
recreable, & much abominable. Sweryng is  
forboden by þe law except it be, for a lawfull cause,  
requited by lawfull psons: in lawfull tyme & law-  
ful place. Otherwyse, haue you no wyll, appetite,  
pleasure to swere (sayth our saluour) omnino, þe is  
not utterly, so þe we shulde utterly haue no mynde  
ne desyre to swere & neuer to swere but constray-  
ned therunto and then that the othe (in consciēce)  
be true, with þe circumstances byfore sayde. The  
ble of

Jo. 8. f.

Sap. 1. c

Math.  
5. f.

Use of swerynge is perillous, bothe for the body /  
 soule. for that use may ingendur a custū, so that  
 a man shall swere greates othes, and not perceyue  
 hym selfe þe he swereth any othe at all, although  
 so to swere by custome, be not alway dedly synne:  
 yet is it harde to excuse the ingendurynge of that  
 custome from dedly synne. In customable othes:  
 a man maye lyghtly, fall into forswerynge. And  
 to forswere wytryngly, and wyllyngly by delibe-  
 ration: is alway dedly synne. To annoyde all toper  
 dies therfore: use not youre mouth vnto othes.  
 for trothe nedeth none othes. A true saynge shal  
 be well beleued without any othe. Yee and nay,  
 is ynough for a faythful chrystian. And though  
 a man were dyedles of god, yet the perill of the  
 body shulde moue hym to leue sweryng and the  
 custome therof. for holy scripture sayeth. De do-  
 mo iurantis, non recedet plaga. The vengeance  
 of god hāgeth euer styl ouer the house of the swe-  
 rer, and he is euer full of iniquite. And then must  
 nedely all that housholde be euer in perille, and  
 toperdy: where the customable swerer dwelleth.  
 Use not (thā) to swere your selfe, nor yet suffer you  
 any other to swere that you may let.

Eccl.  
 23. b.

¶ Of promyse, and bowe to be  
 rendred and kepte.

**N**otwithstādyng yf you by sworne othe make  
 any promyse or bowe: that bowe muste you  
 nedely rede, kepe, and perfourme. yf you so maye



An instruction to anoyde

do without the offence of god. For our lord god  
sayde by hys prophete Moyses. Cum votū voueris  
domino deo tuo. &c. That is when thou hast made  
a vowe vnto thy lord god. Make hast, and tarpe  
not, ne make any stoppage to rede, and pfourme  
hvt, for thy lord god, wyll require hvt. And yf it  
be holden backe, and thou tarpe and stoppe ther-  
at: hvt shal be reputed: and layde vnto thy charge  
for synne, yf thou wylt make none suche promise  
thou mayst be without any synne, but that vowe  
that ons hath passed out from thy lypes: shalte  
thou obserue kepe, and perfourme, accordeinge as  
thou hast promised vnto thy lord god, & by thyne  
owne proper wyll and with thyne owne mouth:  
thou hast spoken. And the prophete Dauid sayth.  
Vouere et reddite, &c. Make you vowe at your  
wyl, and then render, & perfourme the same vnto  
your lord god. Be not therfore, lyght to promise  
and harde or loth to paye. Proue you by delibera-  
cion (as saint Iohn saith) what spirit moueth you  
to make the promise, & then neuer stycke ne tarpe  
to paye. For muche displeaseth god: a folysh pro-  
mise. And they be accounted and nobyed amonge  
fytioles and faythles persons: that do not per-  
foume, & fulfyll y they haue bowed, & promysed.  
That all thynges be open and  
knowne vnto god.

Ad let no man thinke nor bylette: that the  
vowe or promise that he maketh in secreete  
maner

Dent.  
23.2.

psal.

1. Jo. 4.

and eschewe vices.

Fol. 78.

maner vnto hym selfe alon: be vnknoen vnto  
god. For suerly all thynges be playne oppyn vnto  
hym. Thynke none yuell in your herte therfore.  
For by no sylence: may hyt be hyd from hym. No  
thyng can be so couered ne cloked, but that hyt  
shal be reueled, and shewed, nor any thyng so hyd  
but hyt shall be knowen. For those thynges that  
you haue sayde in darke corners: shall be tolde in  
open lyght, and that you rowned in your felous  
eare: shall be openly preched vpon the house top-  
pes. Noether (therfore) do you, say nor thynke yuel  
any where but where you knowe well: god is not  
ne can se you. Do no thyng (than I say) nor yet  
saye or thynke: but that you byleue: all y worlde  
maye and shall se, and knowe. God seyth, & behol-  
deth, al thynges nowe present. And man shal here  
after, se and knowe, that nowe is hydde.

Lucks.  
12.2.

¶ Of good conscience.

**A**lthough our mercyfull lord god, se nowe/  
and byholdeth & doth take pacience w your  
synne and though noether the publyke and oppyn  
fame, ne yet any synguler person can accuse you:  
you ca not yet so escape vnaccused. For your pro-  
per conscience: doth bothe accuse, and cōdempne  
you. And suerly ther is no payne more greuous:  
then the murmur and gruge of cōscience. Wyl you  
than auoyde all sorowe. Kepe then your cōscience  
clene. For a clene and suer cōscience, dothe lyghtly  
bere all troubles, & the spotted conscience: is euer  
in paine, & troo. The greatest gloze, laude prayse  
U.ii. tops



2.CO.1.C.

lope, or pleasure that man may haue in thys lyfe, is (after saynte Paule) the testimonie, and wytnes of a clene and clere conscience. And the cūbzed conscience, is euer vnstedfast, and redy to despere.

**T**hat all thynges shulde be attributed and applied vnto god.

1.CO.15.D

**B**ut yet be you ware & you presume not vpon your owne vertue, to haue a clene conscience, by your owne merites, but rather, yf you so truste and byleue: ascribē, and applye hys vnto god. For saynte Paule sayeth. Gracia dei sum id quod sum. What so euer I am: that am I by the grace of god. And yet although you trust and byleue that your conscience be good & clene: yet make neuer yourselfe seker and sure therof. For the same apostle sayeth in an other place. Licet nihil mihi conscius sum, &c. Though I knowe not my conscience guilty ne greued with any offence, yet am not I therein iustified & made ryghtwysse before god. Retourne you therefore, and turne backe all your vertues / & good dedes vnto god from whom they came, and knowlege, that you haue no thynge that is good, of your selfe, but all of hym.

1.CO.4.B

**T**hat the vertues of man shulde be hyddē and kepte close.

**A**nd sythe you so knowe / hys is a greate folp for any man to set forth and shewe as to be sene and praysed for hys: that is not hys. For so were

Were he worthy to lose þe bse and profete þe hath  
therof, by the goodnes of the oner. Yf you wyl  
therfore kepe, and inioye the prophete of i hose ver  
tues that god hath sende you: bothe the not. Set  
not them forth to be supposed as yours and ther  
by to haue the prayse, & fauour of man. Kepe the  
secrete and then shall they increase, and multiplie  
vnto youre more conforste. When fyne powder is  
kept clos in a boxe: it wyl were more fast & stycke,  
to gether. Were hys opyn in the wynde: hys wyl  
flye a bryde, and peryshe. And so certenly is it of  
al vertues shewed a bryde in the wynde of vayne  
gloze. Lose not than by vayne wordes: that may  
be kept by silence.

**Of confession**

**A**s for your vertues & al good dedes shulde  
alway be kept priuey and secrete except whē  
they may be shewed vnto þe gloze of god: so must  
you nedely shewe forth your sinne and yuel dedes  
in due tyme and place, accordyng vnto the / con  
dicion and maner of the same, as yf your synne be  
opyn: then must you openly confesse the same / as  
hys is known. And yf hys be secrete, then shewe  
hys vnto your gostly father the priste. Qui sponte  
fatetur facinus (sayeth Seneca) habetur tanq̃ non  
reus. He that dothe wylfully vncōstrayned cōfesse  
& playnly knowlege his default & offens (though  
hys be neuer so greate and greuous) yet shal he be  
taken as he were no thyng gyltye. Shewe you  
therfore the vices of your herte. Let nother worde

Senec.



608. An instruction to auoyde  
not thought be vncōfessed. For the synne that is  
playnly cōfessed: is sone and lyghtly cured, & the  
hyd synne: ranceth and increaseth and popsoneth  
and wereth euer more and more incurable and vn  
healable as a bodely soze. Yet it is alway better to  
auoyde synne: then to make amendes therfore.

### Of p̄meditation.

**H**Yt is good therfore to haue euer a foreloke  
der before the dede, what shall come therof. The  
saynge of a lerned man. Anteq̄ incipias, consulto: &  
postq̄ consuleris mature, opus est facto. Byfore  
thou bygynne: take counsell, and when thou haste  
typely and sadly well counseled: then is tyme to  
worke, and do thereafter. The wyse man sayth. Let  
stable and sadde counsel: go byfore every acte, and  
dede thou dost. For ther is much helth, & saluatiō:  
where be many counsels. But when that counsell  
is had: then is it not good to tarte, stoppe ne make  
deley: in good dedes, yuel dedes cā neuer be done  
be good counsell. Counsell (sayth Salomon) wyll  
kepe you, and prudence wyll p̄serue you frō all  
yuel wayse, who so euer (than) do worke & do all  
thynges by counsel p̄meditation, and forelyght  
those be ruled and ordred by wysdome.

### Of sapience and wysdome.

**S**apience, prudence, and science, wysdome / p̄o-  
suplyon & conynge: do go cōmunely to gether,  
one doth folowe bpō an other. And some tyme be  
put and bled eche for other, as may be take of the  
wyle

Salust.

Ecclesi.

31. c.

Prover

11. b. and

24. a.

Proser

13. b.

wyse Salomon. No thyng is better: then sap-  
 ence, no thyng more profetable then prudence, no  
 thyng more pleasand and more swete, and delecta-  
 ble then science. Lerne wysdome then. For so the  
 her selfe sayth by the sayde wyseman. Take of me  
 discipline and rethynge: rather then money. And  
 chuse you to haue doctrine, and lernynge rather  
 then golde. For sapience is better then al the most  
 precious iewels of the worlde. And no thyng is  
 so despyable: that may be copared vnto wysdome.  
 I dwell in counsel (sayth he) and I am presente  
 with all lerned cogitacions and thoughtes. As  
 no thyng (than) is better then wysdome: so (contra-  
 ry) no thyng is worse then folyshnes. And as no  
 thyng is more profetable then prudence, & pol-  
 tyke prouision, so is no thyng more noyouse, and  
 wastful: then careles pdigalite. And as no thyng  
 is more pleasant, and delectable: then science and  
 conynge: so is no thyng more miserable & cofort-  
 les: then ignorance, loue well therfore sapience / &  
 prudence: and they wyl thewe them selfe vnto you  
 and then kepe they: cū any, folowe them, & geue  
 good hede vnto them: and they wyl teche you doc-  
 tryne, and lernynge.

**O**f doctrine or lernynge.

**A** olde Englysh proverbe. Who so no thing  
 can, ne any thyng wyl lerne: though he ne-  
 ner thynke who may hym werne. Haue you ther-  
 fore I beseeche to haue doctrine and lernynge, and  
 geue great diligence, and importune labour ther-



An instruction to auoyde  
vnto, and you shal haue bothe profete, & pleasure  
therby. For as doctrine, and lernynge cumeth of  
wysdome: so doth hys byng the person vnto wys-  
dome and prudence, & of the scole make a mayster:  
and so consequently make hym honozable, & bothe  
bploued & dyed. But yt forseth muche of whom, &  
what you lerne. Chuse you therfore a teacher that  
hathe wysdome and prudence, & that lyueth and  
teacheth thereafter. For as the mayster is, suche com-  
munely the scole wyll be, & neuer lerne any thing  
that doth sowe or appere contrarye vnto the lawe  
of god. Lerne then that doctrine that may be pro-  
fitable both vnto your soule and body. The way  
and meane to gete and increace lernynge: is put in  
two olde verses.

Sepe rogare, Rogata tenere, Retenta docere.

Hec tria discipulum faciunt superare magistrum.

To are oft well to kepe, & to teache þe lerned was.

These.iii. do make þe scole his maister for to pas.

¶ To take oft, kepe, that is take. And to

teache that lerned was. These.iii.

do the scole make hys

maister for to

ouer pas.

✠✠

¶ You therfore, nother abashed nor lothe to

bare & to lerne that thyng that you can not.

When you can hys rehers hys often in your mynde

and lyberally teache hys vnto some other psons.

For by teachynge your lernynge shal meruelously

increace,

increase, and by collacion and communication of lernynge, you shall bult out, and byynge vnto knowledge those thynges that be fore were harde, darke, hydde and vnkowen. But loke well whom you teache, and what you teach, for every lernynge is not couenient ne mete for every person. And beware that in teachynge of other persons you hurt not your self that is that you take no pryde therein nor yet to be chafed, angry, or be geable vnto them that can not or do not lightly lerne. Be not ashamed to speke that you knowe is true, nor afrayde, deuily to defende the troth wth softe wordes, and softe maner. Striue not in disputacion to venquish, and to gete the maystre. Be not styfe in youre opinton. But ever gyue place yelde your selfe, and lyghtly gyue ouer, & graunte vnto the truche. Speke not agayne iustice. Be ever be aboute to defete and put a way the ryght.

### ¶ Of curiosite.

**A**nd in all your teachynge or lernynge, avoyde curiosite. Use not to speke wth ynkyngne termes newe rethorike, nor in darke wordes & harde to be vnderstande, speke playnly & your disciples or herers may perceyue what you meane. Studie not to be ouer much eloquent, nor yet in any wyse barbarous. A meane stile is most cōly, & most profitable. And desyre not the laude, & praple of the worlde, for so may you lose all your merit & turne your science, & conyng into pryde. Sciencia tollat, sayth saynt Baule. Science and greute conyng,



.. 111 An instruction to auoyde

Dothe swel, boll, & blowe vp the person vnto pride  
Study not to lerne & knowe, prynces hye thinges; nor  
those artes or sciēces þe be not lawfull, or do not ap-  
perceyne vnto you, to knowe, haue you euer (in cū-  
pany) Desyre & pleasure: rather to here, the to spe-  
ke. Be not redy to speke fyrst byfore al yo<sup>r</sup> cūpany  
specially, yf your souerene or sentour be present.

Of obedience.

**H**ue you euer a regarde vnto your souerene  
elders, and betters. For vnto them appercey-  
neth fyrst to speke, & vnto the subject & iunior  
to hearken to gyue hede, & euer to be obediēt vnto  
theyr byddinges, and to gyue them due reuerence  
and hono<sup>r</sup>, euer yeche, accordyng vnto hys dignite  
degte, and vnto theyr merite of sanctite, and holi-  
nes, & to make you do vnto god seruaunce & hono<sup>r</sup>  
in the, and folowe hys wyll in folowynge theyr.  
Make not your selfe mate, & felowe, nor yet berpe  
familiar, and homely with your supertours. For  
after the olde p<sup>r</sup>ouerbe. *Nimia familiaritas parit  
contemptum.* Quenynche boldnes, maketh a per-  
son malapart, and vntreuerent. Shewe a meke, &  
gentel countenance vnto all persons. And what  
soeuer you do at commaundement: let hyt be done  
withoute murmur or grudge, & without styckynge  
or stoppage, feely, wilfully and spedyly. *1. Thim.  
2. 10.* And do so with glad herte, and cheerfull by-  
hauoure. And be you euer loth to take any hono<sup>r</sup>,  
preeminence, souerayntie or p<sup>r</sup>io<sup>r</sup>ite, yf you may

auoyde

auoyde the without the offence of god for doubt-  
les he is in most periel, & roperdy, that is in most  
hyght rouline, and dignite.

### ¶ Of prelacie.

**E**very prelacie shulde studie, and desyre, rather  
to be of his subiectes byloued, then dyed. The  
most sure castel towre or garde that any sonerayn  
may haue: is þe loue of hys subiects. For a sonerayn  
that hathe many lowynge subiectes: is much lyke  
vnto a pson that shulde haue many soules in one  
body, and all (with lyke diligence) to serue and to  
prouide for them. Let therefore your vertue / your  
goodnes & gentelnes wyne the loue of your sub-  
iectes for so shall you by loue haue better service  
and more comfort of the: then you can haue by re-  
gour & rough dealyng. Yet muste you kepe a due  
meane, so that synne be corrected, and that eny of  
the loue, and fauour of the persons, and hate of the  
vices. And vnto to exclude parcialite, nother to  
praise any persons very much aboue the residue,  
and celdome to excuse any defaulte but neuer ve-  
rily to defende any synne. Hyt apperteyneth vnto  
a wyse, discrete, and vertuous prelacie, to modera-  
te and temperate every cause, that the good persons  
be not brought, or turned into puel, by ouer much  
faouour, no: yet the puel were wors by ouer much  
regour. Be as a very father by severityte & earnest  
byhauour and as a mother by compassion & pity.  
Corage and comfort the diligent persons that  
meane well, and blame and reforme the bntesful

Aug. in  
regula.

Abide.

Dion.  
de reg-  
no.

Aug. in  
regula.

Abide  
2.2

Aug. in



Aug. in  
regula.

Eccl. 10

Eccl. 10

Eccl. 10

Eccl. 10

Eccl. 10

Eccl. 10

and negligent, and vnto all, be patient. And euer  
 remeber that as you haue subiectes vnder you: so  
 haue you a prelate, and souerayne aboue you / at  
 the least almyghty god. Do than as you wolde be  
 done vnto. forget not what you haue bene. The  
 comune puerbe is. The pisse remembreth not that  
 euer he was clerke, nor the mayster, that he was  
 somtyme a disciple or scole. you may be sure that  
 as you do intreate: you shall be intreated, as you  
 deale with your subiectes: so wyll your loueryne /  
 and hygh prelate (when you come home) deale w  
 you, let therfore mercy be in place, byfoze iustice,  
 although they both must be kept, & toynded to ge  
 ther. The extreme rigour of iustice: may be kepte  
 in the discussion serche, and examynacion of the  
 cause: but in the definition, & guyding of sentence  
 and iudgement. Let mercy haue the rule, & so yet  
 go forth euently to gether: that trowth be kept and  
 nother of them excede in them selfe. For the moste  
 hygh iustice: is most hygh wronge. And therfore  
 the wylema sayth. Non esse iustus multum. Be not  
 ouer iuste. And to muche mercede: hath bene the  
 marrynge of many persons. Use the bothe in due  
 maner: and they wyll agre and stande bothe well  
 to gether. Exlude in all iudgements: all partial  
 ite. And neuer gyue iudgement vpon suspicion /  
 or supposition: but alway tye out þ trowth byfoze  
 you gyue sentence. For two fals & yllous lyers ther  
 be. Do bypue or rather deceyfully lede, & bypue  
 the loueryns or prelates from thyght iudgements,  
 that

that is to saye, I herde saye, and I wende. Many  
wyl make a cōplaynt and tell a fals tale, & when  
hvt cōmeth (by trial) vnto the p̄fesse: then wyl they  
saye I sayde as I hardesaye. Or els, I wende hit  
had bene so. The iudge (than) that gyueth sentēce  
vpon the mouth of these two lyers: doth oftymes  
come vnto, had I wylt, and that cōmeth euer to  
late, be sure therfore of the troth, & then maye you  
suerly gyue sentence. Yf you be in doubte of the  
troth: differre oꝝ dispatche your selfe of the cause  
and remyt the mater vnto hym that knoweth all  
troth almyghty god. And remember well þ̄ sayng  
of the gospell. By what measure you do measure  
your neyghbour: be the same shall be remesured  
vnto you. Suche iudgement as you gyue: suche  
shall you haue. Heren you maye perceyue that a  
p̄elate hathe a greate burthen, a greate charge.  
In olde tyme: the moste holy, and best lerned per-  
sons: dyd most auoyde, and fle that rowlme. And  
suerly who so ener dothe delyre hvt is moste vn-  
worthy to haue hvt.

Math.  
7.2.

**O**f contempt, and despyllinge  
of the worlde.

**T**hose persons (that tyme) that most despyled  
the worlde were chesly chosen, pee and cōpel-  
led (by force) vnto place. And doubtles they were  
best worthy þ̄ rowlme. And yet were they of more  
hvygh merite in that rowlme: then in theyꝝ quiete  
& restfull lyfe. Because they dyd theyꝝ labours of

E.iii.

obedience



An instruction to auoyde  
obedience, and for no worldly pleasure, but onely  
for the loue of god. And contrarie, those that aspiere  
and make labour, meanes and wayes to be prela-  
tes: as they be moſte vnworthy: so be they neuer  
quiete, ne content, but alway labour ſtill to clymbe  
and gether ryches, god wottes howe. Yf you wyl  
(therfore) be quiete to serue god, & to kepe a clene  
conscience: haue none appetite ne desyre vnto the  
worlde. The holy fathers that (in tyme past) were  
forced vnto placie: dyd all the labour they myght  
to be discharged therof. They tresure, and herte  
were in heuen, and therfore they put away, & caste  
from them, al that myght let them thens. folowe  
you them, despice the worlde. Our sauour sayde  
he was not of thys worlde nor hys disciples no-  
ther. Howe than may they be worldly, that wolde  
be of hys flocke. The perfete Christiane: shulde be  
ded vnto the worlde, and y<sup>e</sup> worlde dero him. The  
ded man loketh not vpon the gloire of the worlde.  
No more do you, yf you wyl be hery disciple vn-  
to Christe. Forsake now in thys lyfe, and vterly  
despice and set at nought: that thyng that when  
you be ded you can not haue.

#### Of almes dede.

**R**ather stude you, howe you may discretely  
departe with that you haue. Blay the wyse  
marchant, y<sup>e</sup> is no thyng loth to sende his goodes  
ouer see. where he supposeth to haue other good,  
better and more pleasant, for them. And specially  
yf he purpose, and determine him selfe to go after  
hys

hys goodes into that countre for ever to remaine/  
and there to byde. So do you. Remember what  
saynt Banke sayeth. We haue here no cite, to wne  
nor home to dwell in, but we seke, and labour for  
an other. Sende youre goodes then before you.  
Delyuer them vnto a sure carrier, a faythfull fac-  
tour, & is vnto your saupour Iesu chrisse, he wyl  
not deceyue you, he can not deceyue you. At þe day  
of iudgement he wyl saye vnto you. What so euer  
you gaue vnto the poore in my name, & for my sake  
that gaue you vnto me. And all þe shall you fynde  
byfoze you, with the vsurie, & gaynes accoꝝdinge.  
You shall haue moze wynnynge then the comune  
gaynes, a shyllynge of the pounde. For you shall  
haue moze then a pounde for euery penny. Despise  
not then to gyue almes, sayth the wyle man. For  
almes (sayth he) clauseth oꝝ bydde in the herte oꝝ in  
the bosome of the poore man: wyl praye effectually  
for you and wyl kepe you from all yuel. And also  
almes vnto a mā is lyke vnto a bagge of money  
oꝝ trelour, boꝝne oꝝ caried wth hym to setue hym  
at nede, and hys wyl kepe hym detely in grace / &  
sauour and afterwarde hys wyl arple, & rewarde  
euery man accoꝝpyng. And it wyl delyuer a per-  
son from synne and fro death. For as water doth  
quench fyre: so doth almes flecke, and resyst synne.  
Wele and gyue almes (sayth our saupour) & then  
be all thynges cleue vnto you and without synne.  
And in an other place. Sell you (sayeth he) youre  
possessions, and gyue in almes. Nowe you se well

Debie.  
13.c.

Eccl. 15.d.

Eccl. 7.a.

Ibid. 27.c.

Ro. 4.8  
6.12.b.

Lu. 11.f.

Ibid. 12.d.



An instruction to auoyde

and perceyue that good it is to gyue almes. But yet se and loke well that you gyue hyt after a due fourme. fyrst you must loke vnto y<sup>e</sup> ende; to what intet and why, o<sup>r</sup> wherfore you gyue your almes. That is fyrst chesly, and principally for the loue of god, and for the rewarde that he (of his goodnes) hath promysed therfore. Almes must also be done with a good wyl, with a glad herte and iocunde mynde, for that, god loueth, and not with murmur o<sup>r</sup> grudge, as loth to depart withall, but lyberally frely hastily forwith without stoppage when the nede appereth. And euer with pytie and compassion vpon the nedy. For so dothe that name Elemosine, sohne, that we call almes. An o<sup>r</sup>ther cyrcumstance of almes is to be secretly done. *Cum facis eleemosinam, noli tuba canere ante te.* When you do almes (sayth our fauour) haue not a mynde o<sup>r</sup> wyl that hyt shulde be blowne abroad boasted, and shewed forth as do ypocrites, because they wolde be prayled and honored of the people. For I assure you (sayeth he) they haue receyued here they<sup>r</sup> rewarde therfore. But whe<sup>n</sup> you do your almes (sayeth he) let not your lyfte hande knowe what your ryght hande dothe. So y<sup>e</sup> your almes be done in secrete maner, pryuely, and then wyl your father that byholdeth and seeth all secretes: render and rewarde you. He dothe not forbide / in thys saynge, that you shulde not deale almes oppuly, for that must some persons nedely do, o<sup>r</sup> els deale none, where & when hyt were most nede /  
but

but he sayde deale hyt not openly bycause men  
 shulde se hyt, knowe hyt, and so prayse you therof  
 The intent and mynde wyll he iudge/rather then  
 the dede. The lesse mynde you haue to take here  
 the gloze, laude & prayse of your almes: the moze  
 shall hyt be when the tyme cunneth that god your  
 father shall saye vnto you byfoze all the wo:ld  
 come blessed chylde of my father, come vnto me.  
 For thys almes oz that almes, gaue you vnto me  
 at my nede in the poze persons, and thys gloze &  
 prayse shall be p:ecious, and ioyfull & neuer haue  
 ende, and contrarie those that here wyll haue the  
 prayse therof: shall there haue shame euerlastyng  
 of theyr almes. Do you than all for the lyfe euer-  
 lastyng and you shall fynally there fynde hyt.  
 One circumstance yet must you haue in gyuyng  
 almes, byonde these, that is to say, that the almes  
 be of your owne proper goodys, & not of any other  
 persons. For many do make large almes of other  
 mens goodes & shall haue but lytel thanke ther-  
 foze. For although goodes wrongously gotten,  
 oz vnlawfully obteyned: shulde be gyuen, & mozte  
 be gyuen in almes, oz as for almes, yet is not that  
 almes: worthy the name of almes, bycause hyt is  
 rather restitution the almes. And yet yf the ryght  
 owners may be founde: hyt muste nedely be there  
 restozed, oz restituted. And els hyt is nother almes  
 noz yet restitution, but plaine robbery, and stelth oz  
 thefte. Yet I do not denye, but that the dealer of  
 such goodys in restitution whē oz where the owners



can not be founde) may haue suche cōpassion and  
 suche good wyl in that distribution & dealyng:  
 that he may obteyne as muche merite of god, as  
 some that do deale theyr owne goodes. Deale you  
 than your owne proper goodes, with good wyl &  
 good intent vnto the poze with compassion and  
 pyte, not vnto the ryche, vnto them that can not  
 gete theyr owne lpyng, not vnto vacabundes.  
 Deale hyt secretely, without desyre of worldly  
 prayse. And for the loue of god, and the welth of  
 your soule. And also deale hyt whyle hyt is yours  
 and when you maye vse hyt your selfe, that is to  
 saye in your lyfe tyme. For when you be ded, then  
 the goodes be not yours. For yet maye you haue  
 any vse of them. For so muche profete of them by  
 the vse of any other pson: as by your ministracion  
 & dealyng in your lyfe. Deale almes than dayly,  
 and be your owne executour, and so shall you be  
 most sure to haue the gaynes and profete of them  
 in your owne countre at your owne home to your  
 father and mother, yster and brother, in the tresor-  
 ie of everlastyng ryches in ioye & blys ppetuall  
 whither he byng vs that bought vs, our lord  
 god, and most swete sauour Iesus chryste, that  
 with god the father and the holy gost lyueth and  
 reygneth in same god wylly without ende. Amen.  
 Of your charite (deuout reders) praye for the tran-  
 scatour a late brother of S<sup>r</sup>yon Rycharde dohyt  
 forde. Amen. Amen. Amen. Amen. Amen. Amen. Amen.  
 (Inq isch to spyracyd qd) my: anolnq: Chry-  
 st

**T**his draught that foloweth was a pyce of a sermonde that I spake vnto þ people yeres ago, and because hys was translate out of so holy a saynte and so greute a clerker one of my bzyether bolde nedely haue hys sende forth with this forsayde worke bycause hys doth agre with some artycles therin conceyned. Take all vnto the beste I praye you.

**Of Detraction. Chrysostomus homelia tertia.**



**T**he bacbyter etethe the fleshe of hys brother. He gnateth the fleshe of hys neyghbour wherof saint Paul sayth. *Gala. 5. c.* Yf ye gnawe and eate eche other: beware ye be not amonge your selfe consumed and destroyed.

*Gala. 5. c.*

Thou bacbyter thou doste not fessen thy tethe in þ bodyly fleshe of thy neyghbour, but that is wors, thou haste wounded hys name and fame, and ouer that thou haste infected and hurt thy selfe and many other with woundes innumerable. For the herers be hurte & poysoned by the bacbytynge of the neyghbour, wylfully herde, and the same herers whether they be good persons or puell: haue therby occasion rather of puel then of good. For yf they be puel: they (by the herynge of the puel of þ neyghbour) be moze glad to do puel and to cōtinue theyr synne. And yf they be good persons: yet (by the herynge of that puel)



they be tempted and moued to iustifie them selfe:  
and to dispise theyr neyghbour. And yet forther-  
more, they bacbyter hurteth not onely the name or  
fame of hym, that he speketh of: but also al other  
of his facultie and maner of lyuynge & oſtynes  
of hys countre as yf he bacbyte a ſoudiour, a mar-  
chant or a preſt, the herers wyll not onely gruge/  
and take opinion agaynſt that ſoudiour, y mar-  
chant or y preſt alon: but also agaynſte all ſoudi-  
ours, all marchantes, and all preſtes, & lyke wyſe  
of the countreſe. As northerne men ſotherne men  
welſhmen yſſhe men. Scottes or freſhmen. And  
ouer al this, y bacbyters cauſeth the gloꝝy of god  
to be blaſphemed. For as by y good name & fame  
of euery chriſtiane: the name of god is glorified:  
ſo by the euell name, is hys blaſphemed & diſhono-  
red. Thus the bacbyter diſhonoreth god, coſoun-  
deth and hurteth hys neyghbour, and rendzeth  
hym ſell gilty and woꝝthy payne and punyſh-  
ment. Syth he medleth with maters: that he hath  
nothyng to do withall. And let no man ſay that  
he then only bacbyteth: when he ſayth fals of any  
perſon. For thought hys be neuer ſo true, yf hys be  
puel, and pꝛeuelly that he ſayeth: he bacbyteth, he  
ſclaundzeth. For he ſheweth oppnyly, that byfoze  
was done, or ſayde in pꝛiure. And y (as I ſayde)  
is alwaye puel, and foꝝther (as ſemeth by the woꝝ-  
des of thys holy ſaynt) to ſpeke that thyng, that  
is oppnyly knowne, vnto the rebuke or ſclaundet  
of any perſon: is also Detraction, as he putteth  
example

example by the proude pharisey, that rebuked the poze publicane, whiche was openly knowne for a publicane, and yet went & departed the pharisey: cōdemned in the syght of god, and losse all hys good workes. For yf he wolde, or yf any person wyl refourme, and correcte the defaulte of hys neyghbour or brother: The way and meane therunto: is not by detraction, by bacbytynge, by shewynge of hys synne or trespase, vnto any other person: but rather by an other meane, that is to saye: by the waye of charite, and brotherly cōpassion, remembryng that they both be chyl dren of one father, and bothe haue offended and displeased hym, and that he wolde do vnto hym as he wolde be done vnto, wepe for hym pray our lord for hym, with all thy whole herte, monyche and warne him gentelly, counsel him sadly, and exhort hym deuoutly to leue his sinne and puel maners. So dyd saynt Paule, saynge vnto the Corinthes after he had named many synnes. I am affrayde (sayeth he) lest when I come vnto you almyghty god wyl humble me that I shal mourne & weyle for many y amonge you haue done amysse. Thus shulde we shewe, vnto the mysdoer: charite, perswade hym, counsel hym, helpe to cure, & amende hym, and not diffame ne yet vex him. Shewe him (as I sayde) hys defaulte gentelly loupngly mekely. And hertely intreate him to amende his maners and thus may we berely cure and helpe our brother. For so do physycyons, intreate the seke



### Of Detraction.

persons to take that mete or medicine that y<sup>e</sup> seke  
is full lothe to receyue. So shulde we refourme  
our neyghbour and christiane brother. And neuer  
backbyte hym, ne shewe hys synne. Not onely the  
speker of detraction: but also the heret therof had  
nede to beware and stoppe well hys heres, reme-  
mberinge what the prophete sayeth. *Detrahentem se-  
creto proximo suo: hunc persequer.* I dyd (sayeth  
he) pursue hym that in priuite wolde backbyte hys  
neyghbour. So shulde thou do christiane, when  
thou herest a backbyter. Saye, yf there be any  
person that he wyll lustly praysse: I wyll gladly  
here, but yf ye saye yuel by any pson: I wyl stoppe  
myne eares, that water ne suche fylth: shall not  
enter myne eares, water or any wete in the eares:  
much noyeth, I wyl none receyue. I wyl not here  
you. What am I the better to here & knowe that  
an other man is yuel. Muche hurte and toperdy  
of soule may come therof, but neuer any vertu ne  
goodnes. Speke vnto the self person charitably,  
yf he wolde amede him. Let vs speke of our owne  
matters. Let vs remeber what account we muste  
make for our owne synnes, we shall not aunswere  
for hys. Let vs not therfore serche the synnes of  
other persōs, but our owne. For what excuse may  
we make vnto our lord, yf we be curious & redy  
to spy and fynde the fautes of other persons: and  
no thyng remeber our owne, none suerly. Is hit  
not a rebuke for a straunger to loke in euery cor-  
ner of an other mannes house where he hath  
nought

nought to do, yesse suerly say. And moze rebuke is  
 hyt to serche an other persons lyfe or actes. Not-  
 withstādydge here ye must knowe, that maysters,  
 souereynes, and suche persons as haue charge of  
 people, by any offyce: may (accozdyng vnto the  
 same) serche the actes of other persons, and they  
 be also bounde therto. But not to bacbyte them /  
 but rather to refourme them. Well saye you  
 hyt is a pleasure to the bacbyter to tell hys tale / &  
 a pleasure for me to here hyt, what that I than do  
 be not deceyued man. For all that is gaye: is not  
 golde, synne semeth swete, but hyt is not so. For  
 cōmunely, these bacbyters when they haue sayde  
 puel: they be wery of theyr owne sayng, & oftymes  
 they wyshe they had not so sayde. For the fere hyt  
 shulde come out that they sayde, and they be rebu-  
 ked therof, and make them selfe (as oftyn they do)  
 of theyr frende a foe, and so is hyt also of the heret  
 that ofte wyseth he had not cū in that cumpeny  
 that day, hit is not therfore pleasure & so frapseth  
 a person, and putteth hym to payne. The wyse mā  
 sayth, haste thou (sayth he) harde a tale, kepe hyt  
 within thy selfe than, and let hyt deye in the. For  
 byleue me, it wyl not breste ne bryke thy bely, what  
 is that to saye: Let hyt deye within the, that is  
 (sayeth chrysostome) quenche thou hyt, but ye hyt  
 let hyt neuer come forth, ne yet be moued ne signi-  
 fied by any meane of the, but rather blame thou  
 the bacbyter, and forgette thou what thou harde /  
 put cleue of thy mynde what he sayde as if thou



Of Detraction.

had neuer herde speke therof. And so shalt thou  
lyue in greate peace and suerty, of consciēce. And  
yf thou vse to blame the backbiters, and to thyetyn  
thē y thou wyl tell the parties: thou maye perad-  
uenture vnto thy greate merite: byngge them fro  
that custū, or at the least thou shalt make them  
affrayde to backbite in thy presence. For as well  
saynge, laude & prayse: is a bygynnyng & nury-  
shynge of ampte frendshyppe, and loue: So yuel  
saynge is a bygynnyng of hatred discorde and  
debate. Byd therfore the backbyter loke vpon hym  
selfe, hys is an yuel thyng for any maner of per-  
sons to be curious and bysly about other mennes  
dedes and to serche theyr lyues: and be neglyget  
of them selfe. But the backbyter hathe no leyser to  
examyne hym selfe ne to serche hys owne lyfe: for  
lokyng vpon other mens. For whyle he gyueth  
so greate diligence vnto y curiosite of knowynge  
vpon others mens dedes: he muste nede be negli-  
gent of his owne. And that is a greate foly. Syth  
all the tyme a man may haue: is lytel ynogh and  
to lytle: to serche hys owne lyfe, to recourte hys  
owne synnes. And yf he euer be occupied with o-  
ther mens maters: whē shal he haue leyser to cure  
& hede his owne. Beware nowe therfore chrystians  
of thys byeth. Beware of this pestilēce, y infecteth  
bothe parties: for doubtles hit is the very assaile  
of the dyuel, that we by the negligēce of our owne  
synnes: shulde be the moze in hys daunger and  
our synnes euer moze greuous and moze vnercu-  
sable.

sable. For who so streytlý syndeth hys neyghbours defaulte: shall the more hardly obteyne forgiveness for hys owne. For by the same iudgement that we iudge our neyghbour: shall we of god be iudged, and that appereth by the gospel wher our sauiour sayth. Nolite iudicare: et nō iudicabimini. That is to saye. Haue not you wylle ne consent to iudge other persons: and then shall not you be iudged. For not onely the synne of a person: shall apere at the iugemente as hys was: but also hys shall bothe seme, and be, muche more greuous: by the iugement that he made vpon his neyghbour. For as the meke, mylde, and gentyll herte by compassyon of hys neyghbour in excusyng his faute: dothe mynyshe and make lesse his owne synne: so dothe the cruell inuious stomake in iudgyng & shewyng hys neyghbours synne: much multiplye and make greuous hys owne synne. Let vs therefore (christians) auoyde and eschue all detraction and backbytynge. And suerly knowe, that no penance, ne good dedes may in thys lyfe auayle: except we absteyne from backbytynge. For after the gospel those thynges that enter by the mouth: do not defoule the person: but those thynges that do ysse and passe out by the mouth: do defoule and blemyshe the soule. If a person in thy presens shulde sterre in dyrt or any synkyng matter: woldest thou not blame and rebuke hym. Vesse verely. So than do thou the backbyter. For I assure the, no synke can so moue and greue thy

Math.  
7. b. and  
Luc. 6. f



Of Detraction.

smellynge: as Detraction dothe hurte the soules  
of the herets. Auoyde therfore and beware of bac  
bytynge. For the bacbytynge of thy neyghbour:  
is also the bacbytynge of god, hys mayster and  
maker. And many bacbyters haue bene so madde  
that from the bacbytynge of the neyghbour: they  
haue fallen vnto the blasphemynge of god. For  
sake therfore and flee this bacbytyng in any wyse.  
Yf you wylle synne, and please god.

Κ ΤΕΛΘ ΤΩ ΘΕΩ ΧΑΡΙΣ.

 Imprinted at Lon

don in fletstret at the sygne of the  
George next to saynt Dunstons chur  
che by me wylliam Byrd

Dylton. Anno domino. M.

CCCCC.XLI.

¶:✠:20

✠:✠

3 OF 61

CCVMPRIVILIGIO AD  
IMPRIMENDVM  
SOLVM.

¶:20

✠



Hec tria michi spes  
Ihesus / Maria / Iohannes





